

# SPIRITUAL TELEGRAPH

## FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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### THE TELEGRAPH AND PREACHER:

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

### LOUIS NAPOLEON.

New York, January 30, 1860.

CHARLES PARTRIDGE, Esq.: Dear Sir—The thousands of intelligent readers of your interesting and progressive paper, have probably looked for what more I have to say about the sagacious statesman and sovereign who is attracting the eyes of the whole civilized world. In my article of August 1st, I represented the present Emperor of France as a Spiritualist, and as the most independent thinker and actor of the age. I also mentioned his books and some of his acts, all tending to progress and civilization; I further promised to show him to your readers as a child, a youth, an author, President and Emperor, and as such directing his attention, not only to civil, military, and moral, but also to spiritual themes.

Born April 20th, 1808, when the Empire was in its zenith, his birth was announced by salvos of artillery throughout Europe, from the Elbe to the Tiber, and from the Loire to the Danube, which shows the interest the hero of a hundred victories took in his birth. This honor only befell Louis Napoleon and the unfortunate King of Rome, who died in Vienna, 1832, as Duc de Reichstadt, and left the grandson of Josephine heir and successor to the great Corsican, who constantly took the deepest interest in the children of Hortense.

Like his uncle, Louis Napoleon was reserved and taciturn

as a child. His mother, one of the most accomplished and fascinating women that ever lived, was his first teacher. Yes, Hortense, the daughter of Josephine, and the worthiest pupil of Madam Campan, began herself the education of the present sovereign of France. From the moment of his birth she was ever present with the darling of her hopes wherever the latter chanced to stray. Whether in the quiet fastnesses of Switzerland or on the rebellious plains of Italy; on the restless Mediterranean, or in the rapid channel that separates Albion from *La Belle France*, this delicate and heroic woman, like a guardian spirit, was by his side. Aye more, when his cheeks were covered with the loathsome marks of the ghastly epidemic that killed his beloved brother at Faenza, she read on them: Napoleon III, the savior of European society, in 1848, and the champion of Italian emancipation, in 1859.

Although Hortense and Napoleon have left the form and joined their friends in the spheres, they have since been constantly attending and inspiring their favorite in the flesh. While on earth, his mother believed in Spirit intercourse. All biographers represent Napoleon as dreamy, taciturn, and even superstitious. No wonder, then, that Louis Napoleon is a believer in, and advocate of, Spiritualism!

While the tribunals of Pio Nono condemned a young girl to twenty years confinement for being a medium; while the bishop of Caraccas issued a fulminating circular against any and all spiritual manifestations, and while both the Catholic and Protestant clergy pronounced such manifestations of the Devil, Louis Napoleon opened the Halls of the Tuileries to Hume, and welcomed these manifestations as heralds of immortality; nay, more, he even authorized the "*Académie des Sciences Morales*," to collect all the well-authenticated facts that relate to this most important of inquiries. Such is the man who put a stop to anarchy in France, who curtailed the claws of the Russian Eagle, when he was pouncing upon Turkey; such is the man who commanded at Magenta and Solferino. Such is the supposed author of the late pamphlet that startled Europe.

We thank Heaven that Louis Napoleon's childhood is not marked by any of those brilliant precocities that anticipate and waste the brain of manhood! Only the two following anecdotes are related of him as a child: When he was about five or six years of age, the famous Madame de Staël asked him and his elder brother many curious questions touching their uncle, to which the present Emperor replied, with his characteristic coolness; and then told Madame Boulers, "That lady is a great question-monger; I wonder now, if this is what people call genius?"

When the allies were in Paris, Hortense taught her sons to look upon the Emperor Alexander as a friend. Louis Napoleon soon shared the maternal feeling; and when Alexander came to see his mother again, he approached him quietly and

slipped on his finger a little ring, which his uncle Eugene had given him. Annoyed by this intrusion, Hortense asked what he was doing, "I have nothing but this ring, and I wanted to give it to the Emperor, because he is so kind to you."

Neither of these occasions show sparkling infantile wit or brilliancy, but they evince discrimination and a good heart, which are worth more than all the smart things that are put in the mouths of princely children.

Let us not forget to mention here, that the first years of Louis Napoleon's life were spent in Rue Laffite Paris, with his mother and elder brother, while his father, Louis Bonaparte, the ex-King of Holland, lived at Gratz, separated from Hortense. Napoleon always took a great interest in the sons of Hortense. During the Emperor's residence at the Isle of Elba, Hortense lost her best friend on earth, Josephine, who died in her arms, at Malmaison, May 29th, 1814. Immediately after the burial of the Empress, Louis XVIII sent an emissary to seize the pictures at Malmaison, as the property of the State; other and similar insults were offered to the ex-Queen. After Napoleon's return from Elba, this most excellent of women induced him to permit the Duchess of Bourbon and the Duchess of Orleans, to stay in France, and to allow the former a revenue of 400,000 francs, and one of 200,000 to the latter. Thus the present Emperor's mother revenged herself upon her enemies. Even her husband, Louis, tried to harass the afflicted daughter of Josephine. He obtained a decree by which he was obliged to send him her eldest son to Rome. This loss, in the midst of all the other vicissitudes, rendered Hortense inconsolable, and Louis Napoleon felt this separation most keenly. True, there was a little relief to this sad picture. During the hundred days she did the honors of Napoleon's court, and her sons stood nearest the throne, while the King of Rome and his mother were State prisoners at Vevece. The battle of Waterloo ended all this. Now the affectionate daughter, the devoted friend, the generous woman, and most tender of mothers, was treated as an outcast. She was ordered to quit Paris within two hours, and refused an asylum everywhere, even in Switzerland. You ask why all this persecution? Why, simply because she remained faithful to her benefactor to the very last. At Malmaison, Josephine pined, while raising flowers; at Malmaison, Josephine was born into the Spirit-world, while the present Emperor of France and his mother gazed upon her serene countenance. At Malmaison, Hortense cheered the last few days of Napoleon in *La Belle France*. At Malmaison, the last adieu between Napoleon and Hortense took place. Then and there, Louis Napoleon, but five years old, clung to his uncle, so that he had to be separated from him by force. No wonder, that a man, who had such trials while so young, is cautious, prudent, and wise, even on the most ancient throne of Europe! If he were not, he would not be the heir of Josephine and Hortense.

who, I doubt not, are constantly watching over and guiding him.

After having been expelled from France, and refused a shelter both in Sardinia and Switzerland, where she was even put under temporary arrest, she went with her son to Constance; there she hoped to be hospitably received by her niece, Stephanie de Beauharnais, grand Duchess of Baden. Alas, she was soon informed that the grand Duke was afraid of compromising himself by allowing her to remain in his dominions. Poor Hortense, she was now on the spot where John Huss had been burned for his attachment to Wickliffe! Thank Heaven, she was not burned for her attachment to Napoleon! Exhausted by her wanderings, and overwhelmed with sorrow and disease, she begged to be allowed to stay still spring.

"Have patience and do not be uneasy; perhaps all will be right by spring. By that time passions will be calmed, and many things will have been forgotten." Such were the last words of a comforting letter from the grand Duchess; they calmed her and she hired a house that overlooked the lake of Constance. Here Louis Napoleon played with the boys of the town. One day he came home barefoot and in his shirt sleeves; when asked what he did with his shoes and coat, he replied, "That he met with boys who had none, and having no money, he gave them his clothes." The mother was highly gratified at Louis's generosity; but she felt anxious about his health, as it was a very cold day. Here the persecuted ex-Queen recovered her health and spirits, and composed "*Partons pour la Syrie*," which has ever since remained a favorite national air. In our next we shall show our hero as a youth, student and author.

Respectfully, J. A. Weiss, M. D.

#### JOSEPH BARKER'S FAREWELL LETTER.

[We re-publish the following letter of Joseph Barker, on account of an allusion it contains to Spiritualism, and for the purpose of showing how Spiritualism is changing the minds of avowed infidels of the class which this writer represents.]

From the Boston Investigator.

PENN-YAN, (N. Y.) Jan. 3, 1860.

DEAR SIR:—As I am about to leave America for I know not how long—as the dangers of the sea, or even the dangers of the land, may make everlasting a separation intended to endure only for a few months—I feel inclined to write to you, and through you to my American friends in general, a kind of Farewell Letter.

And first, let me thank my American friends for all the kindness I have received at their hands. Wherever I have lived, and wherever I have labored, I have met with persons who have welcomed me to their homes with as much affection as if I had been a member of their family, and treated me with as much respect as if I had been their greatest benefactor. This has made my weary journeyings and continued labors not only endurable, but really pleasant. A happy new year to them all, and many happy returns of the season too, and sometime in the eternal future may it be our lot to meet and be happy together again!

What the result of my labors in America may have been, others may be better able to judge. I believe, however, that my debates with Macalla, Berg, Warren, and others, and the Bible Conventions of Salem and Hartford, and my lectures in various parts of the States, together with the circulation of my publications, have done something toward diffusing correcter views through the country with regard to the origin and character of the Jewish and Christian Scriptures, and the great interests of humanity generally. I have not, I am persuaded, labored in vain. I leave Philadelphia much more liberal than I found it.

At the close of my debate with Macalla, an attempt was made by the pious portion of the audience to kill me, and I was saved by the kindness and sagacity of two policemen, who hurried me seasonably out of the hostile crowd, and when they got me out of the Hall, took me in a direction just opposite to that in which my home lay, thus leaving the mob to go in one direction, while we went in another. The same murderous disposition was shown by a multitude of the Christians during my debate with Doctor Berg. When I commenced my regular lectures in 1858, every large respectable hall was shut against me, and one paper, the *Fitzgerald Item*, recommended my assassination. Before I left, I was invited repeatedly to lecture in the best hall in the city, and Sanford's Opera House was rented to me without an objection. And our audiences regularly increased both in numbers and respectability. I believe similar results have followed wherever I have labored. Truth, when plainly stated, will have its effect, both on the judgments and the dispositions of men. Every faithful lecture on religion lessens the power of priests and churches, and aids the cause of spiritual freedom and the world's regeneration. At the same time, I have no idea that the people at large in any nation will suddenly abandon their religious creeds. That theology will die out, and science take its place, I fully believe, but that the change is near, or that it will happen suddenly, I do not believe.

Churches and nations change very slowly. Even when they appear to change suddenly, the suddenness is only apparent, not real. The real change was slow; it was the manifestation of the change only that was sudden. Some think there is not much real faith in theology in the public mind; but I think otherwise. There is nearly as much faith as there is ignorance, and almost as much piety as there is vice and villany. Ignorance will always be credulous, and villany self-complacent will always be pious. Vice can not get along easily to combat it with promises of pardon and glory, and

ignorance can not free itself from superstition. There is no cure, therefore, for Christian faith and piety, but the scientific illumination and the moral improvement of the people. And science is illuminating the people very slowly. The really scientific men, and the really scientific books of the country are very few. And the scientific men are little honored, and the scientific books are sparingly circulated and little read. Twelve out of twenty of all the new books published in the country are works of fiction, most of them of the lowest order; of the remaining eight in twenty but few are the productions of manly minds. The newspapers of the country are like its literature, of a very low character. The friends—the zealous, liberal friends of science and moral improvement, are but few, and they are not united. They are doing little either to furnish our platforms with good, liberal speakers, or the homes of our country with good, liberal books. They are doing something, and their efforts have all the success that can be reasonably expected; but what are the efforts compared with the necessities of the case?

The Spiritualists are doing a good work, and a great one too. They are supporting ten times more lecturers, and publishing ten times as many books and papers as the ultra Liberals. And their lectures and publications are doing much to weaken the churches and priesthood, and to diffuse a portion of sciences among the people. And the Hicksite Quakers, and the Progressive Friends, and the Park-rites, or the New-School Unitarians, and the more liberal part of the Universalists, and a few of the ultra Abolitionists, are doing something toward abating the evil of superstition; but their influence is not very great, nor is it wholly in favor of science and virtue. Much of the teaching of such men as Parker and Frothingham and Furness is hostile to true rationalism. Indeed, they take the same ground as Catholics and Orthodox Protestants with regard to reason and religion. The province of reason, say they, is in the realms of Nature; she has no business in the realms of faith and piety. "Reason," said Frothingham, when I heard him once, "would upset our faith not only in God and immortality, but even in the common doctrine of moral good and evil. It would induce blank Atheism and Materialism, and necessitate an entire change in our moral notions. Therefore reason is unreliable; she is deceitful; and must be abandoned, and feeling, spiritual instinct, a higher, a transcendental faculty must be taken as our guide in her stead." Finding that reason would carry them a few steps further than they are disposed to go, they discard her entirely in spiritual matters, and under the name of Unitarianism, preach the most monstrous and mischievous error of Orthodoxy and Popery. The Quakers, under the idea that the inner light is something different from reason or common sense, often build up with one hand the errors they pull down with the other. The liberal churches with the liberal ministers are afraid of the inferences which flow from their own premises, and seem anxious, as they move forward with fear and trembling, to keep the way open behind them for a retreat. We can not, therefore, expect much from them. Still, they do good. They set some to thinking, who pursue their inquiries with more courage and consistency than themselves. They detach a few from the Orthodox churches, and few, when once detached, can ever be Orthodox again. And they help to force on the Orthodox churches themselves modifications of their creeds. Natural, total depravity, infant damnation, the horrible decrees, damnation itself, and the plan of salvation, and the fundamental doctrine of the inspiration and infallibility of the Scriptures, are all undergoing a change, like that which we so often see take place in the black and pitchy clouds, which first became less dark, and then but grey, and lastly disappear. We have, I am glad to believe, abundant proof that humanity is advancing, but no reason to expect a sudden or a speedy religious revolution. If rational Secularists would have their children, or even their children's children free from the taint of superstition and the demoralizing influence of piety, they must work harder and more wisely than at present. They must not leave the expense of liberal lectures and publications to be borne by a few. They must not rest in cowardly inaction under the idea that evils will right themselves. We never might have had the plague of Christianity, if the wisest men of Greece and Rome had done their part to enlighten and elevate their countrymen and fellow subjects. We have no reason to dread the general spread of Mormonism, the incarnation of the spirit of American piety and Christian morality, but if all the friends of science and virtue were to adopt the policy of inaction, it would soon overrun the country. Ignorance will not give way of its own account. It will perpetuate itself and spread, unless vigorously and ceaselessly assailed. We, of course, consider the triumph of truth over error, of science over theology and vice, as certain, because we consider it certain that many will not adopt the policy of inaction, but give themselves heartily to the work of promulgating truth. If all who call themselves Liberals, would do so, the regeneration of science would be effected all the sooner. I would say, then, "Look for the downfall of error and superstition, but look for it only as the result of labors and sacrifices for the spread of truth."

Some contend that false theologies and religions should not be assailed directly, but undermined only by the diffusion of natural science. They are ever applauding those who build up, and disparaging those who pull down. I am not disposed to undervalue the indirect efforts against religious error. Science is all irreligious, thoroughly irreligious, and cannot spread without abating the evil of religion. And we should be glad to see those who praise so much this indirect method of assailing error, making free use of it—acting on their own principles. But it should be understood, that many dare not read, and, if they read, dare not believe a scientific book, till their faith in theology, the known antagonist of science, has been shaken. Theology keeps the door of the mind, and will not allow science to enter. Show these people a palpable contradiction, or a manifest falsehood in the Bible, and the door is at once opened for science. The mind is like a walled city in the hands of the enemy. If science can get in at the gates unobserved, she will expel the enemy. But if science cannot get in at the gates, the artillery of logic must make a breach in the walls, and thus open a way for science to enter. Besides, much of all that we say against theology is science. Those called destructionists often do more in the way of building up science, than those who complacently call themselves constructionists. I am for both methods, however, and am only sorry that those who are so liberal with their censures on one or both methods, should be so unwilling to use either. If I might have my choice, I should give myself wholly to the cultivation and diffusion of science, never naming

theology. And perhaps I may, sometime hereafter, take this course. For the present, however, I must do a little in both ways.

I have sometimes, in defending Infidels and Infidelity against the reckless slanders of Christians, and in exposing the proud pretensions of Christians to superior virtue, spoken in such a way as to leave the impression, perhaps, on illogical minds, that I considered Infidels to be all very good, and Christians to be all very bad. I never said any such thing, and never wished to have any one suppose that I believed any such thing. I know that there are good Christians, and I know as well that there are some imperfect Infidels. I have met with Christians as honest, as truthful, as pure, as charitable, as any good creatures I ever had the happiness to know; and I have met with Infidels who no deal improved.

Sensible as I am, however, that there are good Christians and imperfect Infidels, I must still contend that a good Christian is good, not because he is a Christian, but because he is a well-organized and well-conditioned man; and that a bad Infidel is bad not in consequence of substituting science for theology and religion, (if indeed any one who does so can be bad,) but in consequence of malformation or unhappy outward influences.

CONCLUDED NEXT WEEK.

THE KING SHARPER.—THE Russians are rather a distinguished people for collecting ingenious frauds, and the following authentic anecdote may serve as an example that the reputation is not undeserved:—In the reign of Catherine II, the rage for magnificence among the Russian nobles was excessive, and the value of precious stones was enormously enhanced. While this passion was at its height, a stranger appeared at Moscow with a superb ring upon his finger. Immediately the eyes of all were dazzled, and more especially those of a wealthy nobleman who was known to indulge his fancy for precious stones at any cost. The stranger was accosted by the Muscovite lord, and after some preliminary remarks on the beauty of his ring, he offered him a very large price for it, which was civilly refused, on the ground that he had no wish to part with it. This only increased the eagerness of the jewel-hunter, and at length the stranger, to evade his importunities, told him very frankly he would not sell it, because—the stones were not genuine! This declaration excited the astonishment of all present, but of none more than of the nobleman, who esteemed himself an accomplished connoisseur. He demanded to have the ring intrusted to him for a few days, upon depositing a certain sum of money, which being acceded to by the owner, he flew from jeweler to jeweler, exhibiting the ring and inquiring as to its genuineness. All agreed that the stones were pure and faultless; and with the certainty of this fact he returned to the stranger who, receiving his ring quietly, put it in his waistcoat pocket. The negotiation now began afresh; the owner persisting in his refusal to sell, and the other continually rising in his offers. At length he offered a sum much above its real worth. "This ring," said the stranger, "is a token of friendship, but I am not rich enough to reject so large a sum as you offer for it. Yet this high offer is the very reason of my not complying. I repeat to you, the stones are false, and you are not acting as a man conscious of his actions in thus pressing to purchase my ring at so enormous a price." "If that be your only objection," replied the enthusiastic lord, "here take the money (laying the bank-notes upon the table); and I call the gentlemen now present to bear witness that I voluntarily, and after due consideration, accept the bargain." The stranger took the money, and as he handed the ring to its purchaser, repeated the warning that the stones were false, and that he was still ready to annul the contract. The nobleman was too much overjoyed at his acquisition to heed this last asseveration, but hastened home to banquet in secret upon its brilliant properties. But, alas! he soon found that the words of the stranger were too true. Instead of the genuine ring, a false one, in appearance exactly similar, had been substituted. The affair was brought into a court of justice; but as the seller proved that, during the whole business, there was no question at all about genuine stones, that the purchaser expressly treated only for a false ring, and he on the other hand engaged only to sell a false ring, the judge pronounced in favor of the sharper.

INTERESTING STAFF AND CROOK.—The staff which was used by his Lordship, Bishop De Charbonnel, at the consecration of the Cathedral of Toronto, was composed of an old staff of the late lamented Bishop Macdonnell, and the crook was that used by the Abbott of St. Fillan to bless the Scottish army at the battle of Bannockburn. It is of solid silver, with some relic enclosed behind a white stone, and the workmanship conclusively proves its antiquity. It is probable that such an interesting staff was never held on a similar occasion by any consecrator outside of the city of Rome. It was while kneeling before the Abbot holding this blessed staff in his hand, that the English monarch remarked that the Scots were suing for mercy. He found his mistake, however.

A DANGEROUS INK.—An ingenious Parisian stationer, who for some years past has taken up his abode at Shanghai, has returned to Paris, bringing with him a curious Chinese invention. This extraordinary discovery consists in the composition of a paper which can be made to last as long as one wishes, by the use of a water or *eau magique*. The paper must be beforehand prepared, by some means known only to the buyer and seller, and is then saturated with the water, which is colorless, tasteless, and scentless. The length of time that one desires the paper to last is regulated by the introduction of pure water to weaken the effect. For instance, if the paper is to be decomposed within six days, the *eau magique* is put on without adulteration; if a month, a certain quantity of pure water is to be used. With this paper, then, the wily Chinese write their *billets doux*, taking care, however, that the corrosive water and their passion shall be of the same weight. The water is called "Divine Ink," and the paper "Exquisite Prudence." If Divine Ink and Exquisite Prudence take up their permanent abode in civilized countries, what a death-blow 'twill be to all breaches of promise suits, which, for the most part at least, are founded on loveletters, written promises, &c. And then, again, how many dishonest persons would sign promissory notes, knowing that, thanks to the *encre divine*, their signature would soon disappear: in fact, such an invention is a most dangerous one, reversing the present order of things, and opening a wide field for rascality.

NOTES.—John Smith, blacksmith and barber shop hose-shewer, and shaving done here, box mended, hair curled, bleeding and tooth drawing, and other Farriery work. P. S.—All sorts of spirits and other molt lickers according to the kinicle act, and licensed to be drunk on the premises. N. B.—Take notice—my wife keep stable and takes in needle work, and polite art, and washing, teaches reading, riting, and rhythymick, and other langwichtes; and as a sign to learn dancing, sewing, and mallow-marticks, and all other table amusements.

## SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G. IN CLINTON HALL, EIGHTH ST., NEAR D'WAT.  
EIGHTY-THIRD SESSION.

Mr. C. H. BALDWIN, of Napoli, N. Y., exhibited to the Conference a crayon likeness, full size, of his little daughter of five and a-half years. It was well executed and shaded, showing one hand holding a flower. He gave a history of its origin and merits.

It was drawn by a medium, Mr. Anderson, in a dark room, when entranced, in a little over fifteen minutes. He met the medium, in Michigan; they were total strangers. He did not tell the medium he had a child; was careful not to give him any clue for description. No person but himself knew he had a child in Spirit life. He expressed to Mr. Anderson a wish for a likeness, and on a folded slip of paper he handed him the name of his wife, (also in Spirit life), which Mr. Anderson did not open or read. He then, through another medium, requested his wife to have a likeness of their daughter Rosa taken for him; nothing being said to Anderson. Within the next two hours this likeness was executed.

As to the resemblance of the likeness, it is very satisfactory. It resembles the mother, in characteristic points, in size and shape of head, in volume of hair, in wearing the hair curled all round without combs, in the eyes and the chin. As Anderson had only seen himself, the father, whose eyes were smaller and black, and hair very thin and straight, and head of different shape, he did not imitate. Others recognized it. He had requested a seeing medium to describe to him the child, as she appeared to her, and the description was very accurate; and subsequently on seeing the picture, called it very accurate, except the dress was half an inch too low in the neck, while agreeing in six points mentioned: short sleeves; white dress; low neck, trimmed with edging; hair curled, touching the shoulders; and a short curl on each temple.

Another likeness he spoke of, drawn by Mr. Anderson.

A sheet was marked with a number of names, was taken to his room, and in thirteen minutes returned! It was known at once as a blacksmith's boy, aged nine or ten years. The father said it was right, only no scar on the eye, and the upper lip too sunken! When the boy, through a rapping medium, reminded his father that, in a dark night, when sent to the house for a candle, a little before his death, he hit his eye on the end of a rail, and his teeth had been drawn and were in his shoe in the "upper drawer!" which was found true. The mother also brought in the coat he last wore, which had been kept in the "upper drawer." The coat was peculiar in the "cut," and very narrow across the breast, and the likeness was very accurate! It gave great satisfaction to all, being a boy known to all the village.

Mr. Baldwin, by these and others, was satisfied, that

1. The forms of our Spirit friends can be, and are taken.
2. The forms are real substantialities, in form, features, modes, and apparel, the same identity being seen by different media, at various times and places, as opposed to "psychical impressions."
3. He is satisfied they wear garments and array their persons according to their taste, in Spirit, as we do here in the form. As it is his taste now to wear the most comely coat his skill and means will allow, so it will be then. He expects always to wear coats of some fashion, and his wife and child will wear dresses of some style and material, whether of "upland cotton" or some other substance.

Mr. PARTRIDGE: We all have relatives or friends who have passed from this world, and it is joyous to know that evidence like this of their existence can be realized. We need such assurance, whether Christians or infidels so-called. Words without facts, like faith without works, do not satisfy. In our experience as Spiritualists, mediums sometimes say, I see your father, mother, or some other relative or friend. HERE is a fact which proves the assertion to have a foundation in truth. There is a case reported, somewhat analogous, of a medium who said to a member of the Hutchinson family while at High Rock, "I see your wife!" The evidence for that assertion was, that the medium, from a collection of daguerreotypes, selected one which she declared to be the picture of the lady she saw in the Spirit-world, which picture was true; that of the departed wife. But, in looking at the picture exhibited by Mr. Baldwin, there is one thing which, though of minor importance, he should be glad to have more light concerning, and that is, the dress and other accompaniments not generally supposed immortal in themselves or essential to the well-being of an immortal. In the picture before us, the child is represented as wearing a slip, or low-necked dress, with edging around the bust, and holding in her hand a lily. Whence this dress and that flower? Are they to be deemed part and parcel of the vision as revealed by the Spirit—realities like the child herself—or are they to be considered as mere embellishments contrived by the medium? The fact that the picture was produced in the dark would indicate that the medium was as irresponsible for all that appears on the picture as the pencil with which it was drawn, and if so, then is it the work of Spirits; and for the present, or until it is shown that lilies and lace-edging are immortal, he must conclude that Spirits dress their pictures to suit the taste of their friends in this life. As said, this is a minor point; the great thing is, that they are able to give us pictures of themselves at all. That they can do so, however, is in proof before us; and from some early intimations on the part of Spirits of the practicability of daguerreotyping their likenesses, he thinks we shall yet succeed in procuring the pictures of our Spirit friends with as much accuracy as we now do the portraits of those in the body. This is not mere speculation; it has a basis of fact. It will be remembered that there was published in the TELEGRAPH, under date Aug. 13, p. 190, a statement that, on taking a daguerreotype of the earthly features of a departed relative, another picture was found on the same plate standing beside the one designed to be taken. Subsequently, a correspondent accounted for the miracle by

assuming that the plate used on that occasion was an old one—that is, had been used before—and the previous picture not being thoroughly obliterated, re-appeared on being subjected to the chemical action which first produced it. This presumptive explanation was also published, which brought a reply from the original narrator, that the theory explanatory was against fact, inasmuch as the plate used by the artist was a *new one*. Moreover, that the dress of the figure thus strangely produced was antique, more ancient, in fact, than the art even of daguerreotyping. He thought this interesting statement had not received the consideration justly its due. If the fact is as published, it suggests an additional class of tests, as interesting as they are conclusive, of the reality, genius, power and affection of that world heretofore known only to faith and hope, and of latter years, fading rapidly away from the feeble grasp of these.

Dr. GRAY: The essential point is established in the identification of the child. To this end, to have represented what may be the heavenly dress, would have contributed nothing. The dress may be considered as the result of a psychical impression on the mind of the medium—a matter of no importance compared with the true object of the picture. In the case of Peter and his vision, the lesson communicated does not require that there should have been a veritable sheetful of four-footed beasts, etc., let down from heaven. It was the voice from heaven—the interpretation that he "should not call any man common or unclean!" that was the reality—the fact—to which all else was subordinate.

Mr. FOWLER: A fact occurred many years ago in the circle of which he was a member, as thus: The medium described a Spirit who desired to communicate, as hump-backed. Some of the circle readily recognized the description, and as soon as the identification was made known, the medium said, with natural surprise, "Why, he is as straight now as any one!" Before this Conference had a public existence, and while it met in the house of Mr. Partridge in Twelfth-street, he had suggested the idea that the appearance of Spirits, and their supposed touches as by real hands, etc., were psychical impressions and not physical realities as commonly believed.

Dr. HALLOCK asked: If, in the opinion of Mr. Fowler, the abrasion of the skin of his leg and the scratches of finger-nails by the side of his shin-bone, which were made by a hand that certainly did not belong to a mortal body, and which were visible for days afterward, were psychical impressions merely?

Mr. FOWLER explained that he did not wish to be understood as taking the ground that Spirits never manifest themselves objectively; but he believed the most of what appears as such to the witnesses is simply subjective; that is to say, the result of psychical impression.

Mrs. SPENCE would assume the privilege of widening her remarks somewhat beyond the topic of the evening. She desired to speak to those who speak in this Conference. From her intercourse with Spiritualists through her travels, she is convinced that this Conference (and the same may be said of the one in Boston) is looked to as a sort of nucleus or exponent of the facts and philosophy of Spiritualism. It has a responsibility resting upon it, therefore. Now, what she has to complain of is, that it does not gather or fully represent the facts and experiences of Spiritualists here in New York, to say nothing of the wider field of experience comprising the great body of Spiritualists. Were this Conference faithful to its duty, it might soon present such an array of facts, with such a digest of their significance and philosophy, as to speedily let the world into the secret of what Spiritualism is driving at. The so-styled religious and scientific world regards us as a set of visionary enthusiasts; whereas, we have facts innumerable—we do know by authority of the five senses that we see the forms of Spirits, feel their touches, hear their voices, etc. What are we to do with these experiences? They (the Spirits) tell us they are to establish the immortal identity of what was supposed to be the loved and lost—the human spirit. To her there seems no other natural conclusion than this; that, in these physical manifestations, through their superior knowledge of natural law, they make use of material means to manifest to us on the material plane. She is convinced we know but little of the laws of Spirit-intercourse, or of the nature and extent of mundane interference with it. She was once present with Mr. Rogers at the house of a gentleman who was skeptical. He was a man of energetic temperament, and of considerable influence. She, with others, was anxious that this gentleman should see some test of Spiritualism; but, on the evening of their arrival, nothing was done. The next morning, after the gentleman had left the house, Mr. Rogers said, "I feel like drawing." Accordingly he took paper and pencil, retired by himself to a dark room, and, in fifteen minutes, returned with a picture in profile, which was at once recognized as a likeness of—not a Spirit—but of the gentleman they were anxious to convince of Spiritualism.

She is convinced that there is a class of Spirits separated from this world, and another which is mixed up with it. This latter has made no progress. She attended one of the circles of Mrs. Conant in the office of the *Banner of Light*. A Spirit presented himself as a candidate for communication, and proved himself worthy the privilege, by complying with the established rules of the institution; that is to say, he gave his name, nativity, age, etc., which she afterward found to be correct; but the principal part of what he had to say was, that

his friends would find themselves mistaken in some of their present notions when they came to where he was. At the same time, while regretting their errors, he took no care to reform them, but contented himself with the bare statement that they would have to give up some of their doctrine when they entered the Spirit-world.

Now, these things invite careful consideration. The facts need to be gathered. We need a spiritual paper that will better meet the wants of the people. They need facts, not sermons and love stories. She could collect, in her travels as a lecturer, a vast number, but to what end, unless we have a paper willing to publish them? She had seen the specimen number of a paper entitled the *Herald of Progress*, but there is nothing of Spiritualism, whether of fact or philosophy, in it that she could discover, so we have this great want still to supply, and it is the duty of this Conference to see to it.

Mr. PARTRIDGE wished to say, both as a member of the Conference and editor and publisher of the SPIRITUAL TELEGRAPH, that as to the Conference, it is among its established practices, that facts are always in order, as witness the example of the present evening; and as to the TELEGRAPH, it is well-known to all its readers and correspondents that from its origin, the standing call has been, and still is, "Send on your facts;" and this invitation he would personally repeat to Mrs. Spence, who need be in no fear that any living evidence of the truth of Spiritualism, furnished by herself or others, will receive a cold reception at the hands of the SPIRITUAL TELEGRAPH, which was started for that very object, and has maintained it throughout, as its columns testify.

Mrs. SPENCE explained that she had seen but one number of the TELEGRAPH, and that by accident, after an unstateable lapse of time.

Dr. HALLOCK (first rubbing his eyes to see whether or not he belonged to this world, and was really, at that present speaking, in the New York Conference) said, (to himself:) This is cheering. It is an involuntary commendation of this Conference and of the TELEGRAPH. Our sister, in telling us what we ought to do, has unconsciously recited the history of what we have been doing for the last eight years, at least. The very first count in the indictment for heresy against this Conference is, that it consists mainly of a little band of factarians, who place demonstration above speculation, and hold the evidence derived through their own senses, with respect to the existence and character of the spiritual world, transcendently superior to all that has been said of it, whether from the pulpit or from the trance. And the doctor felt to rejoice in the testimony of Mrs. Spence, that there are indications of a change in the spiritual appetite, so great as to warrant the spreading a table where the first course shall be facts and the second, their significance; it having long been his conviction that too many professed spiritualists, through tickling their palates with the dessert and wines first, have made themselves sick before they came to the solid dishes, and so went away from the spiritual feast with aching heads and uncertain feet, rather than with strong hearts and a clear understanding.

Adjourned, R. T. HALLOCK.

MEN LIVED BEFORE ADAM.—This belief is based on discoveries of certain implements similar to those now in use, in geological deposits, which science has proved were made many thousand years since—long before the beginning of the six thousand years which Scripture assigns as the age of the present race of men. M. DePerthes found flint obviously fashioned by the hands of man, in gravel pits on hills two hundred feet high, in the neighborhood of Abbeville, in France, associated with the remains of the extinct elephant, rhinoceros, bear, hyena, stag, ox, and horse; the gravel beds of sand and loams, containing the shells of fresh-water mollusks.

A similar discovery was made under the floor of a cave in Devonshire, England. Mr. Prestwich and Mr. Evans, two capable geologists, have been examining these cases, and from their investigation, the reference seems irresistible, that these implements were originally imbedded in the gravel with the remains of animals which are known to have tenanted Europe during the period of the formation; and the only reasonable doubt that can present itself as to man's contemporaneity with them, arises out of the question whether these flints were really fashioned by the art of man, or whether they may have derived their peculiar configuration from natural causes. The latter, however, is clearly impossible.

The two geologists have also given their attention to a similar case of discovery, in the last century, of flint weapons in conjunction with elephant remains in a gravel-pit in Suffolk, at a depth of eleven feet from the surface, the gravel being overlaid by sand and earth. The investigations here are said to be equally conclusive.

Here is a new and attractive field open for geological and Scriptural exposition. It will doubtless largely engage the attention of geological and of Biblical scholars.

THE GULF STREAM.—There is a river in the ocean. In the severest drought it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is of warm. The gulf of Mexico is its fountain, and its mouth is in the Arctic Seas. It is the Gulf Stream. There is in the world no other such majestic flow of water. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the Gulf as the Carolina coasts, are of an indigo blue. They are so distinctly marked that this line of junction with the common sea-water, may be traced by the eye. Often one-half of the vessel may be perceived floating in gulfstream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of the Gulf Stream to mingle with the common water of the sea.—Lieut. Maury.



## A LETTER FROM L. JUDD PARDEE.

CLASSES OF SPEAKERS—THE PROCESS OF CELESTIALIZATION—THE POLITICAL DESTINY OF THE COUNTRY—THE "COMING MAN," ETC.

EDITOR TELEGRAPH: Several weeks since I wrote you briefly concerning the condition of the divine cause in this city of Cincinnati, so noteworthy for four things, namely, pork, bituminous root, lager beer, and doctors; and I now desire to present a few correspondential thoughts, and seek insertion in your liberal columns of a somewhat lengthy letter. Perhaps it will not be altogether without interest and suggestion to the expectant and searching sort of mind. Uses seek everywhere to avail.

Since last writing you we have had several speakers to address us, the last of whom, Miss A. W. Sprague, is still here, and will give her closing lecture to-night at the Second Universalist Church. Miss S. is so well known, widely, as a prominent speaker on spiritual themes, that it is almost a matter of supererogation to notice, commendatorially, any of her efforts; yet I can not but refer to her discourse on last Sunday evening. No particular title was given to it by the controlling intelligences, but "Truth, its Revelments and Authority," might, perhaps, be an appropriate one. A loftier, richer, more electric and penetrating lecture I have never, I think, listened to from a spiritual or mediumistic source—not surpassed, indeed, by some of the best efforts of Brothers Harris and Ambler, eminent for a splendid eloquence. Certainly one can not expect a speaker to be constantly uplifted to and address us from Sinai and Transfigurational Mounts. Even the fearless eagle seems sometimes wingless; but then every one may at a glance see that he is not an owl. But this effort cut all hearts present, to which alone it was not addressed, but to heads likewise. Now I find, mainly, three classes of speakers, of each of which we have well-known exemplifications—the intellectual-spiritual, the spiritual-intellectual, and the affectional-spiritual-intellectual. Two extensively heard and known and influential female lecturers are marked instances of the first two kinds. One commands through intellectual breadth, point, and force; the other fascinates by an angelic grace, and reach and beauty of spiritual idea. The third class are beginning to come forth, I think, not as yet, generally, so close, connected, and clean-cut as the first, nor as extensive in range, variety, and beauty-breathing as the other; they still are most penetrating talkers, and address with marked power heart and head. By-and-by, as we ripen up, more perfected of this kind will make exhibit, and, as I see it, be the more successful in winning and persuading and instructing souls. The interconscious or celestial in man, in unison with the spiritual and intellectual, endows with a rich fervor and fine subtlety a lofty range of idea, and a point, precision, and connectedness of intellectual thought. Mr. Davis puts it that ideas and principles are synonymous; but are they? On the inner plane ideas are to spiritual and moral principles what thoughts are on the external plane to natural causes and facts; we get, too, exact, defined thoughts of an idea.

In this connection, I would indicate that we need more of celestial breath in the body of talk—that fine, subductive, unctional and dissolving tone to the inmosts. Any talk is for defined uses, or it is but gossip; and must not the interconscious feeling of us first be reached ere regenerative action can issue and ensue? It is the love in man which is the womb-life of all his wisdom-wealth. Now, this celestial breath, so it seems to me, is richly flowing out upon us from the unseen, like a mellow, golden light; or, at least, it is beginning to. For the first time (so it comes to the writer hereof) during the past fall and present winter have widely been opened the flood-gates of celestial magnetism and inspirations; so many an one, impervious in consciousness to the touch and searchment of simply spiritual magnetic life, now feels a penetrating, interfusing and mellow electric fire running, like a fresh circulation, through them. Hitherto, processes of Spiritualization have been extensively; but now is commencing the celestrializing method. The reason is obvious: First, fall and winter are negative and receptive periods; next, and chiefly, because we have sufficiently ripened up and unfolded to get the higher flow. So the celestio-spiritual circle of the second sphere make frequent descents to us, or, from afar, flood the land, and fill all the mental atmosphere

with their effluence. Indeed, this is the true Holy Ghost emanation and baptism. When it is full upon us, and vitalizes the inmosts, we are born into a new life, the celestial, or, more strictly speaking, the celestio-spiritual. Thence descending, comes the dawn, even now, of the Christ-promised truth-dispensation; for that is the truth-sphere, or third heaven. Seven circles there are, I estimate, to the second sphere. On the sixth, love and wisdom conjugate and educe, uprising, the truth one; while beyond, and above, rises and stretches, in the white immensities, the absolute celestial.

What, now, is the effect of this fresh, new flow? One result has been stated; and there are others. As I see it, hundreds of mediumistic persons—and all are, to a certain extent, mediatorial—throughout the lands, but especially amidst us, because of a better preparation, of an antecedent, spiritualistic kind, are undergoing what is interiorly indicated to the undersigned as the process of celestrialization. A new life is dawning in many an horizon; and floods of divine effluence help enrich, vitalize, and harmonize the struggling souls of (it is not too much to say) thousands. Your correspondent specially refers to this other and higher, and diviner experience, which he is persuaded so many are being inducted into—some through fire and blood, as it were, and mental throes and agony—the result of a struggle for the mastery—in that he may possibly aid, through given light or suggestion, these selected and subjected ones. If the process of spiritualization, undergone by not a few these ten years last past, affected so powerfully, and seemed at times to threaten darkness absolute, and appalling despair, how should not this more searching life and method inwork itself upon us? True it is, some, from organic or conditional considerations, pass happily, nay, joyously, into the higher state, and hear the anthems of angels, through the aisles of being, like triumphant odes of victory. It is on the transition line where one gets struck and whipped round by the afflictive psychologic winds.

Some one remarks, no man should speak positively or decisively of that which he has not experienced. In the true sense, indeed, no one can. The writer hereof, however, feels free to remark that for three months last past he has been subjected to just such a process as is above indicated. For several hours every day, and sometimes continuously, a shower of fine, electric sparks, like arrows of light, has fallen on the head, and, striking in, and penetrating, seemingly, to the very core and bone, gave the sensation of an issue from the palms of the hands and soles of the feet. It is as if one stood and were poured upon, from a watering-pot, with atoms of electric life. A marked result is depletion of the *physique*, as if some searching alternative were stern-intent upon the work of purification—causing, oft, great lassitude of body and depression of spirit, and sometimes a despair making almost preferable any death to a continuance of such life. This last state passes away as the work enacts its full office, and the physical becomes thoroughly purified and harmonized. The indicated use and result is a vitalization of the celestial, an individualization of the spiritual, and a subtilization and freedom of the interior senses. When such work is consummated, one gets, I am told, an open vision of the higher planes of inner life, and a keen, quick perception and understanding of the mysteries there. As it were, then one is a Spirit—able to leave the body, and, caught up, to walk with celestial immortals. The superior condition is thus attained to; and the life, thenceforth, is celestial wisdom—regulated.

Now none can escape this influence; it hits them where they are. Because it is mixing and mingling with all the mental atmosphere, impregnating it, all get impregnated by it. If in falses, if animated by the spirit of misdirection, then come increased the intensified states of either kind—so "the gods first make mad whom they wish to destroy." We get, thus, the rational suggestion of that memorable ancient saying: Give rot-gut whiskey or strychnine-ized stuff to a passionate man, and he is set on fire with malignancies. The stimulus hits him where he is—most resident, as he is, in the sphere of violence and wrath. And it does not matter what the stimulus is so much as where it works. So, we find, just now, intense excitements prevalent, social and political, because misdirected men, leaders of public opinion in State and society, are wrought up, through this imbibition, to extremism and madness. Let the Congress of these United States, una-

ble to organize itself, indicate and illustrate the lesson. I hesitate not to affirm that these mad misdirections must inevitably, by a law of ultimates, effect the rendition of this confederation. Who ever knew a hurricane to stand still in its own tracks? The Divine providences must outwork, at last, the planned destiny of this people.

I am but giving you what has been inflowed upon myself, and, on various occasions, publicly uttered. Assuredly the illustrious group of the "wise departed"—statesmen once and founders of this government—know where we are drifting to. And are they supine? Have they no new plans, even, if needs be, another Declaration? Who, amongst us, considerate of this thing, believes them powerless? If any Spirits come, assuredly these do, when their very antecedent work is affected by the spirit of the times. And is God a Ruler of the nations or not? Each modern-inspired law-giver—Burke, Jefferson, Hamilton, Madison, and many more beside—watch with eagle eye, from their spirit-eyrie, the political life on the plains below, and breathe the breath of reforming and constructive inspirations upon chosen ones. Either all this work is or is not universal in its aim, and planned or not by the Divine and Holy One. Do not Wise Intelligences in the Spirit reveal and execute the wills of the Omniarch of the Infinitesimal?

Permit me, in this connection, to give your readers a brief outline of a discourse, delivered a short time since through the undersigned, on "the present and future political condition of America." The Spirit of the opening era is Justice. Any nation, uncognizant of that in its constitutional life, must pass through an ordeal just as terrific as the departure from the right is great or radical. Every people, *inherently*, is born with a soul-equality, entitled to the right now, in this age of distributive and retributive justice, to all the available means of development and progress. Freedom, as it endows with self-respect, must universally be, and until it is a reality with each enslaved race, commotion and contest will manifest themselves. Such is the relation of the slave question in these States, both to the North and South, morally, pecuniarily and interchangeably, that no peaceful settlement of it can be. Dissolution impends; the North forms a new confederacy with the Canadas, and the South, by herself, proceeds to absorb Mexico. As Mr. Davis has it remarked in his "Present Age or Inner Life," from Galen: Mammon shall be the means or cause of the slave's deliverance just as it was of his shacklement. How can old England, rocked to her center by a civil revolution and invaded from without, afford longer a profitable market for cotton? The waters flow incessantly on the wheels of her factories, and manufacturers get choked up or afflicted with moral constipation. The South, torn by internal dissensions, no more profiting by slave-labor, must needs let this people go—these three millions and more, whose numbers indicate to the subtle student of God's providences, by comparison with the host led by Moses, a singularly striking lesson. Where shall they go to and become a separate nationality, amalgamation altogether out of the issue? That is the question indeed, and one which prophetic wisdom internally, and time externally, can alone determine. In the long run and interconnection and dependence of Divine providences in the absolute sense, Slavery has not been the huge ill so strenuously insisted upon by the one-sided Reformer. Notwithstanding so numerous, very numerous and heart rending, as have been individual cases of suffering and torture, yet have certain benefits or goods, not to be overlooked in the composite view of this thing, so dark in a double sense, come forth therefrom. But now we have got to that point, that epochal period in the world's progress, when absolute justice *will* work out; because it is the age of the Truth-Dispensation, whose first attribute is Justice. If this day of judgment finds a wrong, it is missed to right it; to right it by force, feeling, and wisdom. If the signs, thick upon us, do not indicate these things, what do they indicate?

Such is a limited outline of this treatment, whose more extensive ultimates present the final, settled state of this people. The above-ones declare that there will be established a Theocratic form of government first—till, thoroughly spiritualized and progressed, this people can, if they desire it, be again, and in the true sense, republicanized. In a certain sense, however, *theocracy* must ever be, for the highest form of government is divine and centralized—Natura from out her sun-centers speaks this law.

Who shall be the Theocrat? How shall such a person be pointed to and clothed upon with power? Without entering into a specific detail of answer to such queries, let me remark that the law of centralities irresistibly, I think, predicated a center to every system, Religious or Political, as well as Planetary. Men spontaneously recognize in the great and various and complex concerns of life the law, and gravitate to it. Said Fisher Ames, in substance: "If a band of outlaws should get together, they must necessarily organize and elect a leader." And, of late, not a little has been pointing, from this direction and that, to a central "coming man" for the times. Not only in this country but in England has this been the mental tendency. Aside from any superstitious notion on the score of the Second Advent, I think it can be highly philosophically shown that, sooner or later, an embodied representative of the best spirit and highest of these forward-looking times must make his appearance. Every Revolution, Crisis, Epoch, Dispensation, lacks not for its *predesigned*, representative man. So came Moses, Jesus, Mahomet in the Religious, and Cromwell, Washington, and Napoleon in the Political spheres, each to their allotted place. What is the Dispensation dawning now? Is it not the triune one of Truth, Love, and Wisdom—the long since predicted Truth-Dispensation, inspired by Celestial Love and directed by Celestial Wisdom? From out the Celestial-spiritual or Truth-sphere it opens and descends, as some potentate comes forth from from his council-chamber in robes of state. Now, if the man Christ Jesus embodied and outwardly represented Celestial, Universal Love, and so made a revelation of the heart of the God-sphere to us, must there not, progressively, be, not only a representation of Wisdom Celestial, but of Love and Wisdom, of this kind, conjugally conjoined, bringing forth a composite Truth? So it irresistibly comes to the writer hereof. While then, he recognizes Mr. Davis as the embodiment and representative of Natural, Spiritual, and Celestial Wisdom, the head, to which Christ was the heart, he can not but logically expect a union, in this age of Unity, of the two.

As it comes to me, very oft, there is a truth in the idea of the Second Advent, just as there is behind every erroneous conception. Whoever, then, lives out the unfolded life of the man Christ Jesus, and so becomes his representative—of him now uplifted as the central mental luminary in the truth-sphere—appears as the *Christos* of truth—of it, celestial, universal, eclectic, composite, constructive. Every great leading mind in the past comes back again, and through an anti-naturally selected organization mediatorial, does on earth his part of the vast reformatory work planned in heaven. Such an one must as naturally gravitate, sooner or later, to the central position, as every sun finds its sphere, and rolls around it its own robes of golden light—a priest, he, in the sphere of the new, celestial religion, an organizer in that of science, and, within the wide realm, so divine, of an eclectic, composite truth-philosophy, the Christ of the nineteenth century, and indicator of the twelve teachers. Love, the mother of religion, wisdom, the father of science, and truth (wedded to its goodness), the parent of philosophy, find thus and so, celestially, an embodiment and representative.

Mr. Spear and some of his friends are here, awaiting the movings of the Spirit. It is expected that important and extensive papers on various philosophical and practical subjects will be shortly given through him. Indeed, I am told sufficient of the most vigorous and suggestive matter has been already spoken and recorded to make half a dozen volumes of the size of the *Educator*. Through this one, and that, thus outrolls the infinite unfolding.

Truly, etc.

L. JUDD PARDEE.

CINCINNATI, January 18, 1860.

#### ATONEMENT.

NEIGHBOR PARTRIDGE: We all profess to be seeking to know the truth, and to be willing to believe the truth wherever we find it. At present your readers are at the antipodes in regard to what is truth; but if our minds are open to conviction, we may approach each other until we meet. Truth is not apt to turn to falsehood by discussion. With your permission I will give some utterances about the atonement. I do not design to notice what others have said or insinuated against it.

There has been a sentiment almost universal among men, in

all ages of the world, that sinners needed somebody, or something, to come between them and offended Deity. Hence the almost universal custom, among all nations, of offering sacrifices. The custom dates back to the garden of Eden, when our first parents were clothed with the skins of animals. It is evident that these animals were not killed for food, for God gave no permission for man to eat animal food till after the flood, more than sixteen hundred years after creation. And as farther evidence that these animals, whose skins were used for clothing by our first parents, were slain for sacrifice, we would adduce the case of Abel who brought an offering unto the Lord of the firstlings of his flock. And after the flood Noah built an altar and offered sacrifices. So of Abraham and Isaac and Jacob. All these occurred before the Jewish ceremonial law was given.

Every one who reads history, ancient and modern, knows that it has always been an established custom among heathen nations to offer sacrifices to the Deity. These sacrifices were to avert the displeasure of God; and in the Jewish economy thousands and thousands of innocent victims were offered, by divine direction, to make atonement for those for whom they were offered. Now, the universal custom of substituting a victim in the place of the sinner, shows that the light of nature, as well as the Scriptures, teaches that God has implanted in all men the sentiment of an atonement.

The question is not, "Can we not find objections to an atonement?" But it is "Is not the doctrine of atonement true? Is it not taught by the almost unanimous sentiment of the world?" and, especially, "Is it not plainly taught in divine revelation?" Another thing: the value and efficacy of the atonement does not depend on the size or importance of the substitute, or offering. It depends on God's appointment. The serpent of brass, so mean and worthless, raised by Moses at God's direction, was perfectly efficacious in healing the wounded Israelites. So when God appointed a dove, or lamb, or goat, as an offering to make atonement for the sins of the people, it was just as efficacious for their pardon as though the sacrifice had been worth ten thousand times as much. If, therefore, only the human nature of Christ suffered when he suffered, "the just for the unjust," in the garden and on the cross—if this was what God appointed when Christ became "the just for the unjust," it was just as efficacious for the pardon of sin as though his divine nature suffered.

But now a word as to the proof that Christ was offered for our sins. I have nothing now to say to those who reject the divine authority of the Bible, for the evidence of the atonement, which I am about to adduce, is from that sacred volume. In Daniel, we read the "Messiah was to be cut off, but not for himself." In the fifty-third chapter of Isaiah, we read of Christ, "He hath borne our griefs and carried our sorrows; He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. We all, like sheep, have gone astray; the Lord hath laid on him the iniquity of us all." Heb. 9, 11: 12, "But Christ being come, etc. neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Verse 22, "Without shedding of blood is no remission." 1 John, 1: 7, "The blood of Jesus Christ cleanseth us from all sin."

These are only a small part of the texts which prove the vicarious sufferings of Christ. "He died for our sins," is a sentiment which is taught all through the Bible. We must either throw away the Bible, our only chart and compass with which to navigate the sea of life, or admit the doctrine of atonement—admit that God hath set forth Christ as a propitiation for the sins of mankind, so that He can be just and the justifier of him that believes in Jesus. E. D. K.

#### MODERN "MIRACLES."

We copy the following from the chapter entitled "Miracles and Spiritual Gifts not Discontinued," in Dr. Bushnell's "Nature and the Supernatural."

WARNED IN A DREAM.

As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant looking person, with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Vount, a man who came over into California, as

a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as totally unsophisticated in the expression as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on spiritism and modern necromancy, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

At my request, he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He awoke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him his story, and was only the more deeply impressed, by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were laughing, meantime, at his credulity. "No matter," said he, "I am able to do this, and I will, for I verily believe that the fact is according to my dream." The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive.

A gentleman present said, "you need have no doubt of this; for we Californians know all the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour." These names he gave, and the places where they reside, and I found, afterward, that the California people were ready, everywhere, to second his testimony.

Nothing could be more natural, than for the good-hearted patriarch himself to add, that the brightest thing in his life, and that which gave him greatest joy, was his simple faith in that dream. I thought also I could see in that joy, the glimmer of a true Christian love and life, into which, unawares to himself, he had really been entered by that faith.

FORCE OF GUNPOWDER.—The removal of the ruins of old St. Paul's, in London, formed an instructive chapter in architecture. We learn from the "Life of Wren," that the walls, eighty feet perpendicular, and five feet thick, and the tower, at least two hundred feet high, though cracked, and swayed, and tottering, stuck obstinately together, and their removal, stone by stone, was found tedious and dangerous. At first, men with picks and levers loosened the stones above, then canted them over, and laborers moved them away below, and piled them into heaps. The want of room (for between the walls of the church and those of the houses, there lay a street only some thirty yards wide) made this way slow and unsafe. Several men lost their lives, and the piles of stone grew steep and large. Thus, however, Sir Christopher Wren proceeded, gaining every day more room, till he came to the middle tower that bore the steeple. The remains of the tower being nearly two hundred feet high, the laborers were afraid to work above; thereupon he concluded to facilitate this work by the use of gunpowder. He dug a hole down by the northwest pillar of the tower, the four pillars of which were each about fourteen feet in diameter. When he had dug to the foundation, he then, with crows and tools made on purpose, wrought a hole two feet square, hard into the center of the pillar. There he placed a little tin box, containing eighteen pounds of powder, and no more. A cane was fixed to the box with a quick match, as gunners call it, within the case, which reached from the box to the ground above; and along the ground was laid the train of powder with a match. The mine was then carefully closed up again with stone and mortar to the top of the ground. He then observed the effect of the blow. This little quantity of powder not only lifted up the whole angle of the tower, with two great arches which rested upon it, but also two adjoining arches of the aisles and all above them. And this it seemed to do somewhat leisurely, cracking the walls to the top, lifting visibly the whole weight above nine inches, which suddenly jumping down, made a great heap of ruins in the place without scattering. It was half a minute before the heap opened in two or three places and emitted some smoke. By this description may be observed the incredible force of powder, eighteen pounds of which lifted up three thousand tons, and saved the work of a thousand laborers. The fall of so great a weight from a height of two hundred feet gave a concussion to the ground that the inhabitants took for an earthquake. During Wren's absence, his superintendent made a larger hole, put in a greater charge of gunpowder, and neglecting to fortify the mouth of the mine, applied the match. The explosion accomplished the object; but one stone was dispatched with such violence that it flew to the opposite side of the churchyard, smashed in a window where some women were sitting, and alarmed the whole neighborhood so much, that they united in petitioning that no more powder should be used.



CHARLES PARTRIDGE.

Editor and Proprietor

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The Telegraph to Skeptics for Three Months, only 25 cents.

As an inducement to our generous patrons to bring the facts and philosophy of Spiritualism to the attention of their skeptical neighbors by giving them this paper, we will send four copies of the current quarter, for One Dollar, or one copy, during the current half year ending in May next, for Fifty Cents.

### IS THERE ANY PROOF THAT ANY SPIRITS ENTERTAIN MALICE TOWARD MEN?

It is well known to our readers that substantially the above question was recently under consideration by the New York Conference during some eight or ten of its sessions. Abundant proofs of beneficent intentions of Spirits toward mortals were adduced, such as reformatory advice, charitable requests, peaceful incitements, healing the sick, etc. etc.; and it was claimed by some of the speakers that all purely spiritual manifestations were of this character. It was likewise maintained that all volutary communications, and Spirit-writings which have been produced in drawers and in unoccupied rooms, and produced otherwise separate and apart from mortals, have been of the most elevating and inspiring character, and that all manifestations and communications of an opposite character have come directly through mediums who were susceptible to mesmeric influence, or influences exerted by the *will and mind of mortals on the state and mind of the medium*; and that the ungenial manifestations and unkind communications were in fact induced and dictated from this mundane sphere. They deemed it but just to reject all equivocal evidences in determining the question of evil Spirits. They demanded as clear and unequivocal proofs that any Spirit entertains malice toward men as they adduced to prove the beneficent feelings of Spirits toward us. The Conference furnished no unequivocal proofs of malice, and they called on the whole country and the world to furnish such proofs. Nay, more, they said Spirits had demonstrated their power to raise and move ponderable bodies of a thousand pounds weight, and hence a power sufficient to gibbet any man, and some speakers offered themselves to be gibbeted, or in any way injured, in proof of malice or evil on the part of Spirits. They challenged a demonstration on themselves, or otherwise, of all the evil or malice there is in the Spirit-world, but no such proof has been given. We made some remarks setting forth briefly the case as it stood at the close of the discussion, to which Brother Newton, editor of the *Spiritual Age*, took some exceptions, and has published his proofs and views of the question in two articles in the *Spiritual Age*, which we are most happy to transfer to these columns. We insert one of them this week, and we intend to give our readers the benefit of the other in our next, with some comments. He writes as follows:

The *Spiritual Telegraph* courteously copies the exceptions to its peculiar theory of "mundane Spiritualism," which were recently expressed in these columns; and acknowledging the great importance of the question raised, recalls all offensive expressions, and holds its conclusions in abeyance for "a kindly interchange of facts, proofs, and theories, with a view to elicit truth, and to come to just conclusions on this important subject."

Most heartily do we respond to appeals from any source for a fraternal and respectful comparison of views on topics of importance; hoping by such interchange, in a teachable spirit, to gain something of value to ourselves, if we can not impart it to others. The following is the *TELEGRAPH's* reply:

[Mr. Newton here inserts our article in the *Telegraph* of Dec. 24, p. 414, to which he makes the following response:]

Before proceeding to adduce facts of the kind called for, we will endeavor to state what seems to us the true theory of man's spiritual constitution, as distinct from his earthly nature. Popular notions on this subject are very indefinite and confused, leading to much confusion in the use of terms. The words Spirit, Spiritual, Spiritualism, etc., are made to stand for very different ideas, by different persons.

In our analysis of the complex creature called man, in the light of the modern unfoldings, we have been unable to get along without the

recognition of a threefold distinction in his make-up; namely, a visible, ponderable body, which all are acquainted with—an immaterial spirit, which few know much about, but which may be considered an emanation from the Divine, "always right and true"—and besides these "a third something," intermediate between the two, which is more properly the Spirit-body.

This Spirit-body we understand to consist of the electrical elements, or atomic essence, pertaining to the ponderable particles composing the visible body. It is thus the life-element of the earthly body, in which reside all the energies, affections, desires, will, intelligence, etc., of the external man. It may be called *spirit* or *spiritual*, in the sense that it is the life and force of the material or animal body; but it is not *spiritual* in the highest sense of *morally pure*, and should never be confounded with the immaterial or pure spirit, which is of Divine extraction. It is an organized structure, as truly as is the visible body, and is synonymous with what in the Bible is usually called "soul,"—sometimes "mind of the flesh," "will of the flesh," etc. Paul speaks of "body, soul and spirit," thus recognizing this triune constitution.

It seems hardly necessary to do more than state this theory—of an intermediate structure between the ponderable flesh-and-blood body and the pure Spirit in man—to have it accepted at once, at least by all Spiritualists. Every one knows that the visible body, the moment the life-principle has departed from it, has neither desires nor intelligence. That in which these reside is gone. What has become of it? Do the organized imponderable elements, which exist in and control the earthly body with such power during its animated period, become annihilated or dissipated altogether, when they are disassociated from association with the ponderable particles?

Whatever may be the case with the lower animals—which are not supposed to be endowed with any divine or immortal life-principle, to act as a central magnet, holding and cementing their material-spiritual elements together in a perpetual organic union—it seems to us altogether rational and probable that the same elements in the human animal, on dissolving partnership with the visible body, adhere to and are carried with the immaterial Spirit into the next stage of existence, and there become its body, or outer form, in place of the ponderable body which has been cast off.

What, then, in common parlance is termed a Spirit, is not a purely spiritual entity, but a being possessing both an inner Spirit, and a Spirit-body conjoined. The idea of an absolutely disembodied Spirit is to us a fiction—a creature of the imagination solely. We use the term disembodied only in a relative sense.

This spirit-body, composed of the most refined substances of the natural world, and evolved therefrom in man as in animals, has the same essential nature in both—that is, it is characterized by blind attractions and impulses, seeking gratification as an end. In man, as in the brute, its desires are wild, imperious, and thoroughly selfish, except as restrained, guided and purified by a higher principle—that is, the immaterial spirit, which always seeks the right and the good.

Moreover, it is the loves, hates, forces, weaknesses, etc., having their seat in the spirit-body or human selfhood of man, which constitute individual character. Deprived of these, men become divested of their distinguishing characteristics as moral beings—in fact, are changed into different persons. For if their immaterial spirits are "always right and true," as affirmed, then there are no diversities of character. The immaterial spirit, as to its absolute essence, cannot be distinguished, that we see, from the Universal Divine Spirit. The earth-derived spirit-form is necessary to give individuality to spirits. If it is "laid off" at death with the ponderable body, and with it "all the inconsistencies, immoralities, falsehoods," etc., which have their source in it, then men become in a moment not only essentially changed in character, but in fact annihilated as to all their individual loves and peculiarities, and thus blended into one indistinguishable mass?

To us, then, it seems neither "fair" nor reasonable to suppose that "all error and antagonisms are overcome by the death of the body." This is but the doctrine of the old-fashioned ultra-Universalists, which we had supposed was long ago out-grown by the more philosophical of that sect, and which has been blown to the winds by the demonstrations of Spiritualism as generally received. It is a puzzle to us how any spiritual philosopher, who has learned to look for the sources of all manifestations beyond the merely visible and ponderable surfaces of things, can suppose that the diversified moral characteristics of men pertain to and originate solely in "the earthly physical man," and are with it deposited in the grave! Can materialism be more materialistic than this?

If, on the contrary, every human being carries into the spirit-life a spirit form or body, evolved from and through the earthly body, consisting of those finer elements in which the animal life inheres—then he carries with him the character formed in this life. He is still invested with a "body," whose imperfections, vices and perversities remain to be removed by the same processes of reform and purification that are applicable in this life.

But want of space compels us to defer some farther conclusions, and the citation of facts in support of this theory, to another paper.

A. R. N.

#### John B. Morris.

There are almost innumerable mediums who are enabled sometimes to give the contents of sealed letters, and to reply to the questions written therein, but few of them are willing to do it, because they cannot always succeed; and when they do succeed, people charge them with opening the letters, and in various ways ascertaining the contents and proper replies, deceptively. These charges are generally (if not always) untrue. Mediums are generally honest, but few of them will now attempt to answer sealed letters from abroad, and subject themselves to these charges. We believe, however, that Mr. J. V. Mansfield, formerly of Boston, but at present in Philadelphia, continues to answer such letters, and we advise you to send to him. Mr. Mansfield charges, we believe, a fee of \$1. Mr. Foreman is recommended to Mr. Mansfield for answer to his queries.

By letters from Hon. Charles W. Carthart, we are informed that the wonderful Spirit manifestations in his Spirit room continue, and attract many visitors.

#### SPEAK KINDLY.

Humanity in every grade of unfolding has its trials and sufferings. There is no human heart that has not its sorrows and anguish, and that does not yearn for sympathy. Yes! yearn to meet another heart that will heat back its sorrows, and respond to it in tones of affection. And yet how few thus respond! Behold the multitudes of broken and bleeding hearts all around us. Does any one realize how cheap is the balm that would heal them? Then let such speak out the kindly words. If a neighbor comes to borrow from you, sympathize with his needs; if you can not help him, this gives him heart to go to another, and strengthens him to overcome, and henceforth avoid so uncomfortable a condition. This course might have saved brother Hewlett from suicide. (See *TELEGRAPH*, January 28.) But, above all, speak kindly to children; yes, to the poor beggar girl who, in filth and rags, asks for a penny, or for a crust of bread. Suppose she is unworthy, and begs, not so much from need as from habit; will your rude rebuff reform her? will it inspire her with any nobler views of humanity, and of her own capabilities? No! but it shows her that you at least are no better than she is, notwithstanding your better clothes. Speak kindly to children, and listen attentively to their life-story. Release your heart for a moment from the brazen fetters of selfishness, and let it fondle as it may these little ones, for in this humanity grows, and children are inspired to reverence it, and seek to attain to its highest capabilities.

Speak kindly to the victims of sin and shame. Share with them, as you can, its burdens, for in them is exemplified that which is in you waiting for conditions to take you also captive. Therefore sympathize with the erring and all who are in distress, as with sisters and brothers, enacting the great drama of our common humanity, and labor as you can to create those conditions which shall unfold the noblest capabilities of mankind.

#### New Spirit Dial.

We have received from our esteemed friend, J. W. Dunbar Moody, of Belleville, Canada West, a dial intended for the use of circles. It is very simple and very useful. It consists of a piece of board about one foot in diameter, the top of which is rounded to fit the movement of a spindle, which is bolted loosely at the bottom on the under side and extends to the top, the point being turned over the face on the top, where is placed the alphabet. There is a groove made in the center of the board, in which a piece of board is fitted to play easily and horizontally. To this movable board is fastened the spindle about one-third of the distance from the bottom, so that any motion of the board will cause the spindle to sweep at the top through the entire circle described by the alphabet. The way it is used is to let the Spirits move this board, and in so doing point the spindle to certain letters in this alphabet, which form words, sentences, and communications. Hence it will be perceived that the medium touches nothing which in any way moves or controls the spindle which points to these letters, consequently the communications may be presumed to be purely Spiritual. These machines cost about \$2. We can furnish them to order.

#### Cheering for the Abolition of Capital Punishment.

We witnessed the empanelling of a jury to try a man for murder last week, in the Superior Court. The process was to call the name of a juror, and to ask him if he knew the facts concerning the murder, and whether he had formed an opinion in the case. If he answered no, the prosecuting attorney asked the juror if he would render a verdict against the prisoner, provided the evidence should warrant it, and the penalty was death. *Three of those called answered NO!* The law to take life for offences cannot much longer stand. Jurors cannot much longer be found to render a verdict in such cases. People begin to think men are made for better purposes than to be hanged.

#### Robert Dale Owen's Remarkable Book.

"Footfalls on the Boundary of Another World," is selling rapidly. About three thousand have already been disposed of, and it bids fair to have the largest sale of any spiritual publication yet issued. We have filled orders from many of our patrons, and shall be glad to serve them all. Price \$1.25; postage 25 cents.



## FILE THE TELEGRAPH.

The History of modern Spiritualism will yet be written, and every friend of truth should take warning from the past, and endeavor to protect future history from the mere rhetorical assayer, whose aim is not so much to discriminate between truth and error as to parade before the people the favorite fancies of his own brain. We should endeavor to take this history from the hands of more brilliant yet deceitful writers, and secure it to those who sink self in devotion to truth. The SPIRITUAL TELEGRAPH is acknowledged to be a weekly record of the philosophy and facts of modern Spiritualism, from nearly the commencement of spirit unfolding, and it also contains a record of the objections urged against them, with the Spiritualist's answer. This record, then, if preserved, will be a perpetual protection against a misrepresentation of our facts and faith, and against designing men using Modern Spiritualism as they have Ancient, to sanction the most absurd ideas on which to build up ecclesiastical dynasties. What can be the future history of modern Spiritualism without the TELEGRAPH as the basis? Then file it—bind it up and preserve it for posterity.

The facts in this record have not been got up by a clique in a corner, or through one medium nor by any one individual, but they are facts which have unexpectedly occurred in the presence of thousands of persons in every grade of society and condition of life, believers and skeptics, scattered all over the civilized world, and without any collusion or conference; they have been written out by the parties witnessing them, and without trimming them to suit any creed; they have been published to the world in these columns. Then file the SPIRITUAL TELEGRAPH; "bind up the book."

## Women's Rights in Massachusetts.

For several years past petitions have been sent to the Massachusetts Legislature, asking for such change in the laws as to give women control of their property and earnings, and the right to a voice in making the laws by which they are to be governed; but in no instance have these petitions met with a respectful consideration. We are heartily ashamed of the men of our native state, and especially of those who harp about slavery at the South, and yet keep the women of their State in a more despicable bondage. When a man says it is not woman's sphere to manage her property and to legislate, set him down as having no other than a libertine's conception of the sphere of woman. It is an outrageous wrong that women everywhere have to struggle under humiliating disabilities. Never can equal and just laws prevail until equal rights are recognized.

## Give us your Spiritual Facts.

The TELEGRAPH has hitherto been the chief record of the more significant spiritual facts which have occurred under different circumstances in various sections of our country and in Europe. We are now bringing up the record, and setting forth the Spiritual Facts which are almost buried in the ages and in different histories and languages. We are pleased with the interest these Facts are creating, and are thankful for several books containing information on this subject which we have from different persons, and are grateful to many kind friends who have furnished, and others who prepare to furnish such facts gathered from their libraries and other sources.

We would, however, by no means have our friends neglect to furnish us with the current Spiritual Facts they are witnessing. It is by comparison that we may be greatly aided in coming to proper conclusion. Let no one refrain from writing a statement of facts under the fear of incompetency. Write out the facts in your own way, and we will, if necessary, prepare the phraseology and put them in readable shape.

## Memphis, Tennessee.

From a communication received from a Spiritualist in Memphis, Tenn., we are glad to learn that the impression given in our paragraph of Dec. 17, concerning the treatment of Miss Emma Hardinge at that place, is somewhat exaggerated. There was no stone thrown through the window during Miss E.'s lecture, but a small pebble, perhaps from the hand of some mischievous boy, struck the glass on the outside. Miss E. was cordially received by Spiritualists, and her lectures were largely attended. The refusal of the managers of the Orphan Asylum to accept her offer to lecture for the benefit of that Institution, and the personal abuse accompanying that refusal, was, perhaps, no more than might have been expected from any community of opposers of Spiritualism.

## SPIRITUALISM IN ALL AGES.

TEST ORACLES.

It should be observed that the ancients, at the period to which our present historical sketches refer, universally believed in the reality of a supermundane intelligence communicating through oracles, and seldom, if ever, thought of subjecting this belief to test experiments, unless, indeed, it was for the purpose of enabling them to decide upon the relative degrees of reliability of the different channels of this intelligence. A test of the latter kind, we have seen, was instituted by Croesus in requiring, through his messengers, the statements of different and distant pythonesses as to what he was employed about on a certain day in his palace at Sardis, and when the Delphic Apollo gave the remarkably accurate description of the fantastic act of Croesus in boiling, on that day, a tortoise and a lamb together in a brazen vessel. Unsought tests, however, were constantly occurring, of a sufficiently striking nature to keep up the popular faith, and to present unsolvable problems to the materialistic skeptics of modern times who are inclined to look upon these ancient records of supernaturalism as sheer imposture. In our article under the head of "Dream-Life among the Ancients," we incidentally related one of these test-communications of the oracle given at Buto to Cambyses, to the effect that he should die at "Ecbatana"—referring to a small town in Syria of that name, of which Cambyses did not even know the existence until he arrived at that place and received his death-wound. A few more examples of these test oracles, often obscure and unintelligible at the time of their delivery, but none the less striking in their fulfilment on that account, will now be given—after reminding the reader that the facts stated in our last chapter are not insignificant in their bearings on this point.

We are told by Herodotus of a time when the people of Egypt were governed by twelve kings, as heads, respectively, of the same number of provinces, and between whom there was a friendly alliance. It was predicted by the oracle of Latona at Buto, that he among them who should pour a libation from a brazen vessel should be sole monarch of Egypt. Upon a subsequent occasion, they were offering sacrifices in the temple of Vulcan, and were, upon the last day, about to pour out the accustomed libation. The Chief Priest had handed them the golden cups for this purpose, but mistaking the number, he gave them only eleven instead of twelve. Psammiticus, who was the last of them, not having a cup, took off his helmet, which happened to be of brass, and from this poured his libation. Observing this, the oracle, which before they had not been able to interpret, recurred to the minds of the other eleven princes, who, on farther investigating the matter, deemed it prudent to deprive Psammiticus of a considerable portion of his power, and confine him to the marshy parts of the country. In this extremity Psammiticus had again recourse to the oracle at Buto for advice, and by this was told that the sea should avenge his cause by producing brazen figures of men. "He was little inclined to believe that such a circumstance could ever occur; but some time afterward a body of Ionians and Carians, who had been engaged in a voyage of plunder, were compelled by distress to touch at Egypt; they landed in brazen armor. Some Egyptians hastened to inform Psammiticus in his marshes, of this incident; and as the messenger had never before seen persons so armed, he said that some brazen men had arisen from the sea, and were plundering the country. He instantly conceived this to be the accomplishment of the oracle's prediction, and entered into an alliance with the strangers, engaging them by splendid promises to assist him; with them and his Egyptian adherents he vanquished the above kings," and thus became the sole sovereign of Egypt, as the first oracle had prophesied.—(Herod., Euterpe, 147-153.)

A similarly unintelligible response, but seen to be unmistakable in its allusion when the apposite event occurred, was given by the Delphic Pythia to the inhabitants of the island of Siphnos (one of the cyclades) when they inquired of Apollo whether they should long continue in their then present prosperity. The response, in hexameter verse, as Englished by Beloe, was

"When Siphnos shall a milk-white senate show,  
And all her market wear a form of snow.  
Him let her prize whose wit suspects the most.  
A scarlet envoy from a wooden host."

"Milk-white senate;" "market wearing a form of snow;"

these words might well have been understood as referring to the Parian marble which then adorned the Forum and other public places of Siphnos, and as relating to the then existing prosperity of the inhabitants; but the caution against "a scarlet envoy from a wooden host," what could that mean? It is evident that only these things could be inferred from this phraseology, viz., that some danger to their prosperity was impending, and that when that danger became revealed, it would be found in some way connected with an envoy; that this envoy would be of a scarlet color, and that it would come from some source in which wood would be prominent. But in this as in other and similar cases, it is easily conceivable why a detailed and literal description of the event predicted should not be given, as it would interfere with the natural and normal outworking of events, and render the prediction itself impossible of fulfilment. The mystery of this oracle, however, was solved when the Samians, pressed for funds to carry on their contests with their enemies, touched at their island, and dispatched one of their vessels, painted red, to solicit of the Siphnians the loan of ten talents; which being refused, the Samians attacked them, and plundered their country, and effectually destroyed their prosperity. (Herod. Thalia 57, 58.)

We will present one more of these dark pythian sayings from the numerous examples of the kind everywhere found in the pages of Herodotus, Pausanias, and other ancient authors. When Greece was about to be invaded by the hordes of Xerxes, the oracle at Bacis was consulted concerning the impending events, when this response was given:

"On Dian's shore and Cynosura's coasts,  
When every strait is filled with naval hosts:  
When hostile bands inspired with frantic hope,  
In Athens give wide wasting fury scope—  
Then shall the youthful son of daring Pride  
The vengeance of celestial wrath abide.  
Fierce though he be, and confident of power,  
For arms with arms shall clash, and blood shall show:  
O'er all the seas: while liberty and peace  
From Jove and Victory descend to Greece."

This oracle, in fact, perfectly describes the events of the subsequent invasion, the conquest and sacking of Athens by the Persians, the teeming navies of Xerxes and his allies that pressed upon the Grecian coast, and especially the glorious victory of the Grecians at Salamis, when their gallant navy, completely surrounded by the ships of the enemy, turned upon them and cut them to pieces; and decided the future of their country. Herodotus, quoting this oracle, says: "After the above explicit declaration from Bacis, I shall neither presume to question the authority of oracles, nor patiently suffer others to do so." (Herod. Urania 77.)

## BOOK NOTICE.

REGINA: A Song of Many Days. By Thomas L. Harris. London: William White, 36 Bloomsbury-street; New York, New Church Publishing Association, 4 Bleecker-street. (1 p. 239.)

This is a book of poetry produced by Mr. Harris since his residence in England. It was dictated from the spiritually-entranced state in the same manner in which his other books of poems originated. It is of the same weird, supernatural and slightly mythic character with the author's "Epic of the Starry Heavens," "Lyric of the Morning Land," and "Lyric of the Golden Age," and its subject matter consists of a similar class of themes. In tenderness of conception, sweetness of tone, and elegance of versification, it compares favorably with the previous productions of Mr. Harris, and it will doubtless meet the high appreciation and favor of the admirers of our spiritual poet.

## What is Economy?

Some mean by it, screwing down the price of a washerwoman or a seamstress below the living point, while expending hundreds of dollars for useless show and hurtful luxury. Some mean by it, withholding contributions for worthy and benevolent purposes. It truly means expending for one's self no more than one really needs, in order to pay every one who serves him their just dues, and lay by, in store, for purposes of benevolence and public utility.

## Give the Telegraph to Your Skeptical Neighbors.

We are grateful to our friends who have so generously responded to our proposition to furnish this paper to them at half-price, to be given one-quarter or more to their skeptical neighbors. Several ministers are being served under this arrangement. We hope all those who can afford it will avail themselves of this cheap opportunity to place the facts and philosophy of Spiritualism before their neighbors who are ignorant of them. Four copies one quarter, only \$1.

## PRIESTCRAFT AND THE BIBLE.

PAINEVILLE, Jan. 28, 1860.

MR. PARKMAN: Dear Sir:—In my article on this subject which appeared in the TELEGRAPH of the 7th inst., I proposed to make some further remarks relative to the Bible and priestcraft; and, with your permission, I will now fulfill my purpose. And, in the first place, I will observe that no person who reads the Bible carefully can fail to see that the priests exerted an unbounded influence over the people, from the days of Moses to the advent of Jesus of Nazareth, either for good or evil, and that they claimed to be directed by God. To decide the validity of this claim, it is necessary to examine the evidence which the book itself furnishes, both for and against; and also to establish in our minds the true character of God, according to the highest conceptions which we are capable of forming of a Being of infinite wisdom, purity and power—a Being incapable of error, impartial in all his dealings with his creatures, and governed by unchangeable principle or law of right, attributes which no rational person who believes in a God would deny that he possesses, and that his Spirit animates and permeates all existences. Indeed, all will admit that it would be folly to worship a Being who, in their own estimation, did not possess these attributes.

That Jesus of Nazareth was a medium through whom the Father manifested himself, and exhibited his true character to those who were in sympathy or communion with him in Spirit, I think no one who believes in him will doubt; but that the Jesus given of him by his biographers which has been handed down to us after having passed through so many imperfect and, I may say, corrupt channels, during a period of near two thousand years, is entitled to be called the unerring word of God, is preposterous; and when it is understood that not one of the writers of the New Testament even claim to have been inspired, to call it the word of God is supremely ridiculous, if not blasphemous. The fact that Jesus did not himself put in writing, by his own hand, any of his teachings, is evidence that he was aware that through the perverseness and fallibility of man, the purity of his teachings would not be preserved. Besides, it was inconsistent that he should pretend to give to the whole world, in one language, that which was designed to be a guide for the people of various other languages, and then, after having been translated into other languages by uninspired men, be called the "unerring word of God"—a word of which a large majority of the human family always have been, and still are, entirely ignorant.

And now let us inquire what are the evidences which the Bible itself furnishes, that any portion of it is a direct emanation from God—such a God as Christians profess to worship? Well, in the first place, the priests and prophets claimed to be directed by God; and in the second place, they prophesied of future events which subsequently took place, and this is all. Now let us consider these evidences separately. First, as to the claim of the priests and prophets that they were directed by God, let it be observed that the word itself asserts that these prophets prophesied lies. (Read the 14th and 27th chapters of Jeremiah.) If they are proved to have lied and deceived the people sometimes, how are we to know when they prophesied truly? Is it not sufficient to show that their claim to have been directed by God was ill-founded? Every person who is at all acquainted with the rules of evidence knows that a witness who is proved to be a liar in one case is discredited in all others. And now as to the fact that they prophesied or foretold future events which took place. Is this any evidence that it is God's word? Why it is every day's occurrence at this day that future events are seen and foretold, through a great number of mediums, which have subsequently taken place precisely as foretold. But it is not pretended by any one that these utterances are "the word of God"—nay, the clergy call it the work of the devil. Spiritualists call it clairvoyance produced by the aid of Spirits. Hence it is plain that prophesying, or foretelling future events, furnishes no evidence that such prophesying is the word of God, even if it should prove true.

This brings me to a more particular consideration of the evidences which the Bible itself furnishes, that no part of it is entitled to be called the word of God. On this point, I shall only mention a few of the most prominent reasons. And first, the fact that throughout the whole of the Old Testament

God is represented as a revengeful, cruel, bloodthirsty tyrant, from time to time ordering rapine and murder, and delighting in bloodshed. In proof of this, I refer to the 1st and 2d books of Samuel, the 1st and 2d books of Kings, and Chronicles, in which I find, on examination, that the number given of those who were slain by what is said to be the order of God through the priests, exceeds two millions, besides many "very great slaughters" mentioned where the number is not stated.

Most, if not all, of this destruction of human life was occasioned by the direction and influence of priestcraft, as any one can see who will examine the Bible for himself. Now will any sane man suppose that such a God as Christians pretend to worship—a God possessing such a character as Jesus represented—ever directed the slaughter of human beings? And if the prophets and priests were mistaken in their declarations in these cases, what becomes of the idea that the Bible is the word of God, founded on the assumption of these prophets and priests that they were directed by God? I contend that it settles the question; and no honest man who acts consistent with the principles taught by Jesus can, for a moment, believe the Bible to be the infallible word of God.

I opine that when the God of the universe sees fit to give to the world of mankind a written word, as a guide for his creatures, it will appear simultaneous in all languages and to all his creatures. Nor will it contain a history of wars and fighting, nor will any part of it be so vulgar and obscene as to be unfit for the eyes of modesty, as is well known to be the character of what is falsely called "the Holy Bible." No, it will be pure, chaste, and easy to be understood. It will require no doctors of divinity or priests to explain its meaning. It will come home to the hearts and understandings of all people of all languages, with spirit and with power.

The evils of priestcraft are incalculable. To its influence may be traced all the martyrdoms which have been suffered in the world, and a great proportion of the crimes which have been committed. Polygamy, adultery, and even murder, were sanctioned by the priests, both by precept and example, in the days of Moses. To priestcraft may be traced all the evils of the Inquisition and Papal hierarchies. It is to this class of men, who claim to be the servants or ministers of God, that the world is indebted for all the superstition and bigotry which has cursed the world and cramped the human mind in all ages. It is to priestcraft that woman owes her degradation. It is one of the prominent doctrines taught by priests in the Bible, that woman must not consider herself, in any respect, equal to the other sex. Her degradation is, and always has been, one of the dogmas of the church. (See 1 Corinthians, 14th chapter, 34th verse.) The solemnization of the marriage vows, and the requirement of licenses, owe their origin to ecclesiastical domination, and were instituted by Papal authority, for the purpose of bringing a revenue to the priests. And this useless and arbitrary requisition is adopted and practiced by Protestants at the present day, chiefly for the benefit of the clergy; and when they are called upon to "tie the knot," they rarely fail to enjoin it upon the woman as her first and exclusive duty to be in all things submissive to her husband. Indeed, the moment she consents to become a wife, her very existence is merged into that of her husband. Her selfhood is gone. And all this comes from, and originates in, priestcraft, as taught and expressed in the Bible; and, in my opinion, it is high time that its authority should be abrogated, and that freedom of thought, freedom of speech, and freedom of the Press, should prevail; and, judging from the signs of the times and a retrospective view of the past, the day is not far distant when the people will be permitted to think and act for themselves—when priestcraft will receive its doom, and the human mind be freed from its fetter.

I am, yours truly,

HORACE SMITH.

## SEVERAL FACTS OF FORMER TIMES.

CHARLES PARKMAN, Esq., Dear Sir:—In continuation, if you have nothing better to give or think advisable, I extract from pages 282-3 of "Three Years in California," by Walter Colton, Chaplin U. S. N., 1847. After passing various groups who were digging for gold in the banks, he recognized a discharged sailor, who, having been to work ever since "the peep of day, had got out several bits of gold and one good sized

lump, and put them in a tin cup, when, striking with his pick again for more, it glanced, struck the cup, and knocked it, and all, half-way across the ravine below, where it seemed to might as well look for a clam in the Pacific as for it, though the largest he had ever seen." A thorough search was made among the leaves, holes, and gullies, and the cup recovered, but no traces to the lump of gold. "Being much fatigued," Mr. Colton says, "I threw myself into the shade of a scrub oak, and went to sleep; but the gold of poor Jones glared through my dreams. I saw in that fantastic realm a scrub birch tree, a bubbling spring at its root, and in its fork a piece of gold. I seemed to know at the time it was only a dream; still the picture remained in my mind so clear, so distinct, that on awaking I identified, at a glance, the birch spring to its root found the little fount, and with a deft-fetched up the piece of gold!—the same that had been before for none other could answer so exactly to the description which had been given. It weighed about three ounces, but did not seem larger than the sparkling eye of the sailor, as I placed it in his hand. They may laugh who will, at dreams, but I will not believe," etc. Some Sybil leaf flats through the birch trees and fountains, but never discovered an ingot either."

PAGES 302-3. Tuesday, April 17. "That Spirit of prophecy which sometimes trembles in *au dizeu*, occurred forcibly to me, receiving the intelligence of the death of Commodore Fiddle. His words were ominous, if such a thing may be. He had ordered Columbus to be ready for sea the next morning, and I had come for a walk in the woods which skirt Monterey. We had ascended a summit of a hill which commanded a wide range of woods, glens, meadows, and ocean's blue expanse. The great orb of day was on the horizon, and the eye of the Commodore was fastened upon it as it rose in solemn majesty from sight. He had not spoken for several minutes when turning to me, he said, 'This is my last walk among these woods, and something whispers me that all my walks and here.' This he said with that look and manner in which the undertone of a man's thoughts will sometimes find words without his will. It was not at variance with the cool, philosophical habits which were another characteristic of the Commodore, and which he seldom relinquished except in some sallies of humor and wit. This remark was the slumber of the shroud on the sudden intelligence of his death. It may be a superstition, but I shall never resign to a slumberer's peace the memory and its solemn admonition. The fact is even a strange incident or sentiment to the present."

An undefined and sudden thought  
That makes the heart a mummy, still  
Then beat with quicker pulse, ashamed  
Of that strange sense itself had framed."

The full-top and the waving forest remain, but the Commodore where is he? Gone, like a star from its darkened watchtower, high! But the night which quenched the beam is still full of light."

Whether his sad impressions on pages 18-19, of "Ship at Shore," were realized and spiritual, you, who are better acquainted with his subsequent history, can tell.

About twelve years ago an aunt of mine, by the name Mary Godfrey, of Williamstown, N. Y., was so deeply impressed that she was not going to live much longer, although in fair health and as good as for several years previous, as to induce a marked change in all her temporal affairs, apparently having reference to that event which happened a few weeks after. About three weeks before her death she said to her sons to whom she had lent ten dollars, and needed for support, "You may have that money," and about the same time anxiously urged his wife to buy a black silk shawl, herself, and finding she could not prevail upon her to do so, bought it herself, and made a present of it to her daughter-in-law. She was taken with a slight pain in the head that did not attract much attention, and in two days, even before she had suspected anything serious, she was found dead. She was only about fifty-six years of age. She had children repeatedly of her impressions, who regarded her as a witch.

Five or six years ago, on the Fourth of July, a young man by the name of Wheeler, on one of our steamboats, was on pleasure excursions around our bay, fell overboard and drowned, near inside of Horse Island. Repeated searches were made for him at the time, and for several days after, without avail, and a reward was offered for the recovery of his body, which induced several persons to make a thorough search among whom was Stephen Root, on the evening of the same night, toward morning, he dreamed of finding the body.

To a far better place I apprehend, poor fellow, he would assign him.



ing in the water in a little cove near the shore, and awoke just at daylight with so strong an impression upon his mind, that he got up, dressed, and repaired to the spot pictured in his dream, (although thoroughly explored the afternoon and evening before, by himself and others,) and there by bending down, in the twilight, he beheld the body floating in the water. A gentle wind had sprung up during the night from an opposite direction, and wafted it along.

In April, 1852, Mr. Dann lost a little girl from an affection of the brain, after the measles, having lost one some years previously, from a similar affection. About three weeks after her death, the elder daughter, aged near thirteen, complained of being unwell, though showing no severity of symptoms until the last of her sickness, the last of June. In the midst of her sickness, she lay one afternoon with her face partly turned towards the wall; her mother laid on the bed by her side, supposing she was asleep, as she laid so still and quiet for a long time, breathing easy and natural. Finally the mother, rising up carefully, observed that she was not asleep, but her eyes wide open and gazing very intently at something. The mother lay carefully down again, concluding to not disturb her as she was so quiet and still, and remained some time, when the girl called out, "Mother! mother! I have just seen a man right from Heaven; he says he has just seen Helen and Jane Ann there! and I believe him too," spoken with as much earnestness as if there was not a possibility of doubt. Helen and Jane Ann were the younger sisters that had died. She had not shown the least aberration of mind for some time before or after this—indeed, not until the very last of her sickness. She was a lively intelligent girl, and this could be no other than a reality.

In 1853 Jerome Hammond died with the consumption, with his intellect unimpaired to the last. About four weeks before his death his mother was taken down with a heart affection, which she had labored under for some time, and after two weeks died. A week or two after this, in the night, during a coughing spell, Jerome heard his mother very distinctly call out, "Jerome, Jerome!" twice, while perfectly awake, and answered, "What do you want?" His sister, by adoption, what took care of him, sleeping in an adjoining room with the door open, heard his answers, but did not hear the mother's voice, and asked him if he wanted anything. A few hours before his death he evidently saw his Spirit friends above and at the foot of the bed, come to welcome him, by his eager, smiling, and interesting look, beckoning and answering, in passing into and from the interior state—apparently wishing to disguise the fact from his earthly friends, as he had before been very bitter against the idea of Spirit intercourse. Until a short time before his death he seemed quite reluctant to die, but now he was quite changed, doubtless from the conviction of spiritual presence. It has been my lot for the last eight or ten years to notice this change and this realization of Spirit presence, in persons who have been sick any length of time, just before entering the "promised land," and in the absence of any other sign, I look upon it as the most reliable symptom of the termination of the disease. Indeed it would seem very strange to me if the Almighty, in leading his children out of this "Egypt," should not give them a view of this foreign land before their entry there, especially while there are such darknesses, erroneous history, or contradictory reports of it in their native land.

A few years ago, Albert McGuinn, aged about thirty, having been in a decline from consumption for three or four years, and buried his wife just before his death, while his brother was lying on the sofa near by, he desired to be raised up, and observed to him that there were a number of white bright persons around the bed that looked so beautiful and white, and said to his brother and mother, "You do not look so; you are dark; you are not bright like them;" and seemed astonished at first at the difference, but at length recognized his wife and other Spirits among them. He said they appeared floating in the room.

Mrs. Angel, of Watertown, had her spiritual vision opened in a similar manner, and heard the most beautiful angelic music, while her husband was lying by her side to usher her into the new mode of existence—"the house not made with hands."

It seems that other M. D.'s, if they would take the pains, might furnish other more interesting cases. Such as I have I give well authenticated. A few others I cannot recall now.

D. S. KIMBALL, M. D.

#### WARNING BY BREAKING GLASS.

MR. PARTRIDGE: I send you an account of some manifestations which have taken place in this part of the country, between four and five years ago: Justus Cooley and wife were sitting before their fire, conversing. At the same time there was the top part of a lather-box, with a glass in it, hanging up at the back part of the room, which commenced cracking. Mr. Cooley stepped to the glass, and took it into his hand, and resumed his seat, and the glass still continued to break and fly for some time, until it was shivered into forty or fifty pieces, many of the pieces being split through flatwise of the glass, the size of a person's finger-nail. Mrs. Cooley being partially developed as a writing medium, took her pen, and composed herself for answering such questions as should be put touching the singular circumstance.

Questions by Mr. Cooley: Is this a warning to us that we are to have trouble in our family? Ans. Yes.

Ques. Will you tell us what it is? Ans. It will come fast enough without your knowing beforehand.

Ques. Is any one of the family going to be sick? Ans. Yes.

Ques. Will you tell us which one? Ans. Your idol; and if you do not know which one that is, I do.

Within the course of that season his eldest son was brought home from his monthly labor, sick, and soon after left the form, and from that time one after another was sick until the whole family had their turn of being sick. In the fall another left the form. But they are not gone to "that bourne from which no traveler returns," for Mrs. Cooley tells me that she has seen them since they left the form.

Mrs. Cooley's father, who had left the form, purported to be the one which gave the aforesaid warning. As I was at Mr. Cooley's not long after the circumstance of the glass being broken, examining the same, I thought I would see if I could ascertain the process by which it was done. I asked the intelligence present, which purported to be the one that broke the glass, if he would be so good as to tell me by what process he broke it. The answer was, if I would tell him the process of making hail, he would tell me by what process he broke the glass; and so I remain just as ignorant upon the subject as I was when I asked the question. Now, if any scientific gentleman will give an explanation of the *modus operandi* of breaking glass, and splitting it up into thin scales, not thicker than paper, without any visible chemical preparation, or the touch of anything visible whatsoever, he will very much oblige a seeker after truth.

AMOS BELDING.

GORNHAM, O., January 27, 1860.

#### WARNINGS OF DEATH.

PERRY CITY, N. Y., Jan. 29, 1860.

FRIEND PARTRIDGE: I have a few facts which may be of some interest to your readers. Thirty-five years ago, when all the family except my father were away, he was lying in bed, and while he was wide awake he saw before him a person dressed in white. He looked at the person a moment, and being a man who knew little of physical fear, he sprang from the bed with the intention of catching the individual, or whatever it was, but to his surprise he found nothing. This sudden disappearance of what he thought to be a veritable person, startled him. He got in bed again, and he said that during the remainder of the night, or a portion of it, he saw faces passing before him. In the morning he met my eldest brother, (who is still a tenant of earth, my then eldest brother being the one who died at the time,) and was much agitated, and told him what he had seen the night before. Father remarked while speaking of it, that he did not know what was going to happen, but he guessed that some of them would die. My eldest brother lived but a short time after this affair, and another one followed within a month. This fact is reliable.

My mother has been warned in a dream of the deaths of all, or nearly all her children that have died, (six.) On the night of the 8th of the present month (January) she heard a loud noise, like some heavy body falling on the floor; and in fact she did suppose it to be an iron that my father had been in the habit of putting to his feet to keep them warm, until she got up in the morning and found the iron in the bed, and nothing to be perceived on the floor that could make such a noise. Father said he did not hear it; but as he was afflicted somewhat with deafness, she thought nothing strange of his not hearing it. A few nights before, she dreamed that father was

making a garden, and had one prepared in the nicest manner, all fresh and new. About 10½ o'clock, the 9th of this month, my father was taken with a violent pain in his stomach, and for eight hours he suffered severely, and died at 8 o'clock in the evening. He dropped away in the end like a child going to sleep, without moving a muscle. He was 89½ years old. Mother said she felt certain, as soon as he was taken, that her dream and the noise she heard indicated his death. Being a skeptic, he is regarded no doubt by our good Christians as having passed to a dismal place, or will pass there. We have received a communication respecting him, stating that he was two hours in waking to a state of consciousness; and that the first thing he wanted to know was if it were a reality or a dream. He was told that it was a reality. He then asked for some of his children, and his eldest son went to him. He looked at him for a moment, and then said, "This is you, isn't it?" His first resolve was to leave off all his bad habits, and then to store his mind with knowledge.

I have some more "facts of former times," but I must reserve them for the present.

DAVID TROWBRIDGE.

In response to neighbor Trowbridge's postscript, we will say that he would much oblige us by furnishing the spiritual facts which have occurred among the Quakers, or any other people.—Ed.

#### Accession to Our Ministry.

In these times of progression and opposition it may not be uninteresting to you to know that we of Northern Indiana are alive, and, we hope, on the ascending plane. For the benefit of friends of wishing to hear a good speaker on the all important subject of the day, allow me to speak of Brother Benjamin Todd of Minooka, Ill. He has been speaking to us for a few weeks, and we cheerfully recommended him as a speaker and teacher in the department of Spiritual Philosophy. He is a clear, sound, logical reasoner, well calculated to please and instruct all who may give him a hearing.

As we have not seen his name in any print, perhaps those few words may be of service to him and the public.

(Signed)

LECTURE COMMITTEE,

Elkhart, Ind.

#### TO T. L. H.,

SIX YEARS OLD, DURING A SICKNESS.

Sleep breathes at last from out thee.  
My little, patient boy;  
And balmiest rest about thee  
Smooths off the day's annoy.  
I sit me down and think  
Of all thy winning ways;  
Yet almost wish, with sudden shrink,  
That I had less to praise.  
Thy sidelong, puffed-out meekness,  
Thy thanks to all that aid,  
Thy heart, in pain and weakness,  
Of fancied faults afraid;  
The little trembling hand  
That wipes thy quiet tears;  
These, these are things that may demand  
Broad memories for years.

Sorrows I've had, severe ones,  
I will not think of now;  
And calmly midst my dear ones  
Have wasted with dry brow;  
But when thy fingers press  
And pat my stooping head,  
I cannot bear the gentleness;  
The tears are in their bed.  
Ah! first-born of the mother!  
When life and hope were new,  
Kind playmate of thy brother,  
Thy sister, father too;  
My light where'er I go,  
My bird when prison-bound,  
My hand-in-hand companion—no,  
My prayers shall hold thee round.  
To say "He has departed,"  
"His voice," "his face" is gone;  
To feel impatient hearted,  
Yet feel we must bear on;  
Ah! I could not endure  
To whisper of such woe,  
Unless I felt this sleep ensure  
That it will not be so.

Yes, still he's fixed and sleeping.  
(This silence, too, the while;  
His very hush and creeping  
Seem whispering us a shille:  
Something divine and dim  
Seems going by one's ear,  
Like parting wings of Seraphim,  
Who say, "We've finished here."

LEAH HUNT.

LONDON THREE CENTURIES AGO.—We have now tracked the entire city round. It is hardly necessary to say that to the west of the Fleet river population is scant and capricious. There is a place called Fleet-street, but it has very few houses, and the few it has are uncomfortably scattered about, presenting the sort of aspect a new colonial settlement may be supposed to exhibit when the building lots are beginning to be taken up, with long intervals between them. From Fleet-street and the Strand, where the buildings were more commodious, fields and gardens stretch up to Holborn; and the adventurous horseman who does not fear to trust himself in lonely places, may penetrate far beyond to the two great provincial roads, known as the Way to Uxbridge, and the Way to Reading, and destined, hereafter to become populous thoroughfares under some such titles as Oxford-street and Piccadilly. But we have nothing to do with these outlying districts; our business makes us within the city walls, which enclose the whole of the living hive called London, in this year of grace 1575.—Once a Week.

## LETTER FROM EMMA HARDINGE.

WILMINGTON, N. C., Jan. 31, 1860.

MR. PARTRIDGE: *Dear Friend*—I send you the enclosed noble letter, addressed to me by the Spiritualists of Macon, which you can publish, if you think proper, nor deem it will present me before your readers in too egotistical a point of view.

My object in giving it publicity at this time is because I earnestly desire that the Spiritualists, at least, (if none others,) should be in a position to judge fairly of the generous and candid appreciation with which Southerners receive our highly reformatory philosophy, and this, too, at a time when public feeling between the two great sections of the American nation is excited to a pitch of extreme bitterness. Surely there is something in the tender affection with which the South has hailed the advent of the beloved ones from the better land, until they have almost worshiped the messenger for the sake of the blessed tidings brought, which is most touching, and calculated to link their hands with ours in deep sympathy. Can not politicians and extremists see in this that the true secret of all reform lies deeper than the surface—within the well-springs of the human heart; and that this fountain can be stirred? The noble welcome which those who dared to listen have given to me, this letter amply testifies.

I think those who have followed my career as a public speaker with any attention will know I am, in my own person, incapable of compromising the truths given me to utter, and that the Spirit guides by whom my utterances are dictated, are no *flatterers* in teaching what they deem *right*. To the root of all reforms, then, the heart and intellect of humanity, my teachers have made me appeal *fearlessly*; and whilst I firmly believe the opposition in Memphis was raised from the belief of the few that I was a John Brown in petticoats, and the insane law against the entrance of Sojers in Alabama originated in the same spirit of political hostility, in New Orleans, Columbus, Ga., Macon, and Wilmington, N. C., I have been hailed with joy, the Spirits' teachings candidly weighed and accepted in the same affectionate spirit that breathes in every line of this accompanying and most touching Macon letter. Dear spiritual friends and co-laborers, may we not make Spiritualism the heaven-born angel of peace and good will both to North and South?

I know (not believe) that it is impossible to receive and practically live out the doctrines of Spiritualism without becoming kinder to every living thing that comes within the sphere of influence. I know that a true Spiritualist is, or should be, a law unto himself, and that penal restraints or institutions, preserved or abolished, are nothing to him whose law, gospel, and code of morality are from within. To arrest starvation and crime, libertinism, despotism, and all the rank corruptions that fester in Northern cities as in hot-beds, must the South force laws upon the North? or shall not both throw over each other's short-comings a vast mantle of humanitarian charity, spun out from the fine threads of regenerated, reformed, vitalized, loving hearts that have learned from the sacred lips of those they loved and trusted on earth—lips that speak of results experimentally tested, that the least wrong done to one of God's creatures is the greatest wrong one can inflict on one's own soul. From my soul, I do believe the generous hearts of whom I have here presented a specimen, are ready to embrace this glorious doctrine.

Northern Spiritualists have now had it long among them; only send the South one-third of the evidences which have been so rife with them, and I can not help prophesying that the contest will be, not who can do each other the greatest wrong, but which is worth the most—*practice or theory*. Spiritualism has been long wandering in the North among the mazes of intellectual phenomena. It presents itself in the South in the form of a religion. Think you, dear friend, if we can succeed in launching this great leviathan of reform on the ocean of human love, we shall have need of any smaller craft in which to float with the tides of progress? Since every *ism* owes its origin and ultimate its destiny in Soul-ism, or as the phrase is, Spiritualism, I for one determine to concentrate life and energy on the promulgation of this reform of reforms, content to wait for the abolition of all wrong when its root is dealt with successfully, namely, the human heart; nor do I question whose offering will be the most acceptable

to the Father of the race, North or South, provided the one exceeds the other in the acting out of that law which can never be transgressed under any institutions, any policy, or any government where all is law and gospel within. I am dear Mr. Partridge, yours for humanity,

EMMA HARDINGE.

THE MAcon (GA.) SPIRITUALISTS TO MISS EMMA HARDINGE, MAcon, GA., Jan. 24, 1860.

TO MISS EMMA HARDINGE:

*Dear Madam*—The little faithful band of Spiritualists of Macon have authorized us, a committee appointed for the purpose, by an *improvisation* meeting held at the close of your lecture, last evening, to convey to you the heartfelt emotions of gratitude, which they, individually and collectively, entertain for yourself personally, and the very high appreciation with which they regard your recent manifestations of love in their midst.

In obedience to this outpouring mandate of warm and affectionate hearts, permit us to say, Miss Hardinge, that we desire not to offend the delicacy of your noble nature by any fulsome adulation, but, in our feeble way, to express our gratification and delight at being permitted to partake of such a *soul's festival* as we have enjoyed, in attendance upon your lectures.

We have had our darkened minds illumined by the divine radiance of the glorious philosophy breathed through your lips; we have had our hearts' best affections stirred within us to their very depths by the glowing and eloquent instruction imparted through your mediumship, and we feel that our spiritual natures have been fed with the bread of life, and our thirsty spirits have been abundantly refreshed by the waters of eternal truth, which have, through you, been poured out upon us with such prodigality and richness.

How else, then, can we feel, but joyfully grateful? How otherwise than profoundly impressed with our sense of obligation, firstly, to the Great Father of Spirits, who has opened up to our vision the ineffable glories of a blissful immortality; secondly, to that shining circle of invisible intelligences, who have so successfully used your organism, to illustrate and enforce the laws of progress, life and inspiration, and thirdly, to yourself, gentle lady, for the patient, earnest, and affectionate manner in which you have subjected all your physical and intellectual capabilities to the use of those for whose benefit you have labored.

Believe us, Miss Hardinge, when we say that we feel that we have been blessed by those labors beyond our power adequately to express. And in return, we have only this recompense to make you to give you the assurance that as long as memory holds its empire, we shall still think of you kindly. And we shall cherish the hope that the controlling circle of your Spirit-guides will impress you again to visit this section, and here gather up the golden sheaves of a ripe and fruitful harvest, the seeds of which have been so lavishly sown through your instrumentality.

For you, personally, permit us to express, once more, the best wishes of all our hearts, that all the happiness of which your sympathetic and cultivated nature is susceptible, may be yours, without a throb of pain to embitter your future, and that when life's work is done upon this footstool, we may all meet again with Emma in those bright celestial spheres, where faith ends in knowledge and hope in fruition. Fraternally yours, etc.

L. E. W. ANDREWS,  
JOHN P. HARRY,  
F. E. LEWIS.

Committee.

**EARTHQUAKE IN CHARLESTON, S. C.**—The Charleston *Courier* of Jan. 20, says substantially thus: "At seven o'clock on Thursday evening our city experienced an earthquake of more violence than any felt or recorded, we believe, for fifty years. The duration of the greatest force of the motion or disturbance is stated by various observers at six, eight, and ten seconds. At the Post Office the concussion was sensibly and even violently exhibited throughout the building, and in the disarrangement of papers, letters, etc., from the pigeon-holes or cases, and the shelves. At the *Courier* office, near the Post Office, there was an equally violent demonstration throughout the building. At the Bank of Charleston, which is a few rods westward from the Post Office, and is a very substantial building, the motion was strongly marked, and excited immediate apprehension of some catastrophe to a neighboring building."

**A YOUNG LADY RENOUNCING THE CHRISTIAN RELIGION.**—On Saturday morning last, an occurrence took place in the Synagogue of the Congregation Emanuel, in Twelfth street, which truly can be said belongs to the exceptions of religious life. It was no less than the renunciation of the Christian faith, by a lady educated in the principles of the Presbyterian Church, and her conversion to the Jewish religion. The whole ceremony was conducted in a solemn and impressive style, and the lady pronouncing the *Schmah* before the open Ark, the greater part of the congregation seemed to be much affected, as well as the lady herself and her relatives, who were standing near by. Mrs. S. is about twenty years of age, and of rather prepossessing appearance. — *Georgia Citizen*.

**GREAT CURIOSITY.**—An animal called the laughing jackass, found nowhere but on the Austrian Continent, has been brought to San Francisco. It belongs to the feathered tribe, has feathers, wings, and a long beak. It laughs like an old woman, and in the Australian forests at night, it has led many a wayfarer in search of an old lady in such a lonely condition.

**TIDY.**—It does not embrace the world like the great tidal wave, sweeping along in majesty, calmness of power, and filling every creek and estuary; it rather descends in many fertilizing rills from the mountain sides; and it is better that it descends for the present, even so, than that it shall flow in one broad river, leaving an arid desert over all the land save on its immediate banks.

**INDISCRETION OF ENJOYMENT.**—Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the recollection of it. A childhood passed with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a feeling of calm pleasure; and, in extreme old age, is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment.

## WEEKLY ITEMS AND CLEANINGS.

**CONGRESS.**—After a contest of some two months, Mr. Penning (ex Governor of New Jersey) was elected Speaker of the House Representatives, on Wednesday last, by a majority of one over a combined vote of the parties who opposed him. Mr. Sherman having previously withdrawn from the contest. We somewhat expected to get up the next morning and find the Union dissolved, but it seems "stand the racket," although some three days have since elapsed.

**EXECUTION OF STEPHENS.**—Stephen, the poisoner of his wife, who remarkable trial and conviction has occupied so large a share of the attention, was executed at the Tomb in this city, on Friday morning last, at half past nine o'clock. A few days previously, it was although he contradicted it, he had formed a plan to escape from prison by the assassination of two of the keepers—a pistol having been furnished him for this purpose by an unknown hand. He says that he intended to commit suicide with it.

**TRIAL OF STEPHENS AND HAZLET.**—The trial of Stephen and Hazlet, participants in the Brown raid on Virginia, is in progress at Charleston, Va., at the moment we are writing this paragraph.

**SAD CALAMITY.**—A large high tenement house, in which some twenty-two families were residing, in Elm Street, this city, took fire on Friday evening of last week, and several of the inmates were scalded or burned to death, while many others were injured in various ways, some, it is feared, fatally.

**EXPLOSION AND TERRIBLE LOSS OF LIFE.**—Brooklyn has just been visited by two sad calamities. On Thursday last, a boiler in the distillery of Graham's Colly, First and North Fourth streets, E. B. exploded, killing two men and destroying a large amount of property. On Friday morning, a boiler in a large hat factory in Wadsworth street, near Myrtle avenue, exploded, destroying the building and the lives of some fifteen or twenty persons, (number not ascertained at the time this paragraph is dictated.)

**THE TEXAS LEGISLATURE.**—Gov. Houston's message to the Legislature of Texas, transmitting the resolutions of the South Carolina Legislature, opposes the Southern Convention. The legislature introduced resolutions sustaining Gov. Houston's views. Texas gave her independence to the Union, and is unwilling to surrender the Union on an emergency not deemed sufficient to cause so important a step. Virginia and Maryland also look with disfavor on the proposition for a Southern Convention, and will not participate in the measure.

**PROF. JAMES P. ESBY.**—Prof. Esby left Cincinnati for his Spirit-man on the 26th January. Prof. Esby was among the best American scientific men, and much loss will be felt in this mundane sphere. He will now have a better opportunity to investigate his peculiar theory of stems, and probably better opportunity to produce them from the ethers and in the minds of men.

**MORTALITY.**—The recent report of our sanitary inspectors show that 21,645 deaths occurred in this city in the year 1859, which is 6.38 less than last year. We add the following results of reports during the same year.

	Population.	Mortality.	Ratio of deaths to Population.
Providence, . . . . .	52,000	987	1 in 52.9
Baltimore, . . . . .	253,000	5,019	1 in 50.2
Boston, . . . . .	180,000	3,738	1 in 48.1
Brooklyn, . . . . .	270,000	4,706	1 in 43.5
New York, . . . . .	300,000	23,615	1 in 36.9

**PROF. YOUNG'S** commenced a course of four lectures at Cooper's Institute, Monday evening of last week, to elucidate the Nature of Influence of Solar Radiation on our planet and its inhabitants. The lectures were highly edifying to observers and thinkers.

**FROM EUROPE.**—The R. M. steamship America, from Liverpool the 14th ult., arrived at Halifax on the 2d inst. She brings the following items of interest:

There was a doubtful rumor that the Emperor of Austria had invited Russia and Prussia to defend the legitimate rights of monarchs. The Manchester Chamber of Commerce have memorialized the Palmerston to bring the subject of international maritime law before the European Congress.

At the latest accounts, the Spanish army was near Tetuan, position of the army being unchanged.

The Paris correspondent of the *Post* reports that the Pope has said the Pope will give up the Romagna, provided the rest of his dominions be secured to him.

Cardinal Antonelli's reported resignation was not confirmed. It is rumored that Garibaldi had gone to Italy.

Gen. Montauban, Commander-in-Chief of the French expedition to China, had embarked, with staff, at Marseilles. He goes by the overland route.

The monthly returns of the Bank of France shows a decrease of 15,000,000 of francs, and an increase in discounts of nearly 46,000,000 of francs.

A stormy meeting of the Great Ship Company had been held in London. A report was presented showing the position of the company, and announcing the resignation of the Board. A motion to receive the report was followed by an amendment that before a Committee of Investigation be appointed. After a warm discussion, it was resolved to decide the question by ballot. The result of this ballot was expected to be made known on the day the *America* sailed. The meeting stood adjourned till the 17th.

A Capt. Walker, stated to be the captain of the slaver *Wanda*, and who recently arrived in Liverpool under extraordinary circumstances, was under arrest in that place charged with having conspired with others, to obtain money by false pretences. The evidence before the magistrate showed that Walker was treating for the purchase of a ship for a slave expedition.

The London *Times*, editorially, criticizes the financial statement of the American government, and points out that allowing for the debt of one State and the maturity of the other, there is the strongest possible analogy between the respective proceedings of England and America.

**INDIA AND CHINA.**—The Calcutta mail of December 10, and the Hong Kong mail of November 27, had reached England. The Government dispatch from Oude confirms the complete overthrow and dispersion of the remainder of the rebel army. All the leading rebels had been taken, except the Begum, and she could not hold out alone. The Chinese were reported to be making great warlike preparations.





